The Christian Century

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Practicing the Presence Of God

By Clarence Seidenspinner

America Faces the Iron Age

By William Henry Chamberlin

What Is America's Duty?

An Editorial

Making a New Britain

By Albert Viton

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In This Issue

WILLIAM HENRY CHAMBERLIN

was for many years the "star" foreign correspondent on the staff of the *Christian Science Monitor.* While serving that distinguished paper at Moscow he wrote the two-volume history of *The Russian Revolution* which brought him world acclaim. Among his other books on Russia were *Soviet Russia, The Soviet Planned Economic Order, Russia's Iron Age* (the book which marked the end of his twelve years of service in Moscow) and *Collectivism — a False Utopia.* After leaving Moscow Mr. Chamberlin served the *Monitor* in Tokyo and in Paris. He was forced to leave France by the German invasion, and since then has been living and writing at Cambridge, Mass. Besides his books on Russia he is the author of *Japan Over Asia* and *The Confessions of an Individualist,* an autobiography published last year. The articles in this and the succeeding issue are taken from *The World's Iron Age,* a new book shortly to be published by the Macmillan Company.

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has become so well known to readers of The Christian Century for his articles on worship and kindred subjects that it is scarcely necessary to identify him as minister of the First Methodist Church of Racine, Wis., and author of *Form and Freedom in Worship* and other books.

ALBERT VITON

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The CHRISTIAN CENTURY

October 29, 1941

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Calendar of Coming Events

Oct. 27-29. Florida Disciples Convention, Daytona Beach.
Oct. 27-29. New Jersey Northern Baptist Convention, Atlantic City.
Oct. 27-30. Unitarian General Conference, Pittsburgh, Pa.
Oct. 28-30. Massachusetts Northern Baptist Convention, Worcester.
Oct. 28-30. Congregational Christian Joint Board of Home Missions and Midwest Regional Meeting, Omaha, Neb.
Oct. 28-30. Methodist Commission on Evangelism, Nashville, Tenn.
Oct. 29-31. Michigan Council of Christian Education, Bay City.
Oct. 31. Conference on Religion's Contribution to a Just and Desirable Peace, Philadelphia; Kirby Page, speaker.
Nov. 2. Charles Street Forum, Boston; Henry J. Cadbury, speaker.
Nov. 2. Frankfort Friends Forum, Philadelphia; Howard W. Thurman, speaker.
Nov. 2. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; John Haynes Holmes, speaker.
Nov. 2. Ford Hall Forum, Boston; H. R. Knickerbocker, speaker.
Nov. 2. Chicago Sunday Evening Club; Lloyd Douglas, speaker.
Nov. 2. Community Church of Boston; Scott Nearing, speaker.
Nov. 4. Fiftieth Anniversary, Maine Interdenominational Commission, Waterville.
Nov. 4-6. New England Regional Meeting and Annual Meeting, American Board of Commissioners for Foreign Missions, Congregational Christian Churches, Springfield, Mass.
Nov. 5. Annual Convention, Massachusetts Council of Churches, Taunton.
Nov. 5-7. North Carolina Disciples Convention, New Bern.
Nov. 6. Conference on Preaching, Federation of Churches, Philadelphia; E. G. Homrighausen, speaker.
Nov. 7. Federal Council of Churches, Commission on Marriage and the Home, New York City.
Nov. 9. Charles Street Forum, Boston; Kirsopp Lake, speaker.
Nov. 9. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Nov. 9. Community Church of Boston; Norman Thomas, speaker.
Nov. 9. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Lyman Bryson, speaker.
Nov. 10. Pastors' Conference, University of Dubuque, Dubuque, Ia.
Nov. 12-14. Georgia Disciples Convention, Savannnah.
Nov. 16. Charles Street Forum, Boston; Bernard Iddings Bell and Frederick May Eliot, speakers.
Nov. 16-18. Arizona Disciples Convention, Mesa.
Nov. 17. Regional Conference, Religion and Consumer Cooperation, Rome, N. Y.
Nov. 17, 18. United Stewardship Conference, Richmond, Va.
Nov. 17-19. Conference on Christian Unity, Washington, D. C.
Nov. 21-23. Baptist Young People's Convention, Grand Rapids, Mich.
Nov. 24, 25. United Stewardship Conference, Cincinnati, O.
Nov. 25-28. Methodist Conference on Christian Education, Nashville, Tenn.
Nov. 26-29. Missouri State Teachers Association Convention, St. Louis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

SLOWLY, but only very slowly, the black line that marks the German front on the war maps has moved toward Moscow, closest directly to the west and with an encircling movement to the north and south. The situation around Leningrad has not changed substantially during the week. Odessa has fallen, after holding up the German advance for weeks. The world's attention is focused on the Soviet capital. Considering that the speed of a tank is something like thirty miles an hour, that the Germans are said to have 16,000 tanks in Russia, and that the attacking forces on the Moscow front have moved forward less than fifty miles in a week, one can realize the fierceness of the resistance. But there are still scarcely more than fifty miles to go, at the nearest point. Three possibilities remain: that the slow advance will be halted by the depletion of supplies and by the increasingly formidable defenses near the city; that the encirclement will be completed; that the city will be taken. Even if Moscow is captured, the war in Russia will not be over. The government is prepared to migrate to a point far in the interior. A great part of the noncombatant population has been evacuated. The almost fanatical zeal with which the Russians are fighting suggests that so long as there are a living Russian and a German soldier in Russia, this war of conquest will not be over. Thus far there has been little bombing of cities. The strategy undoubtedly is to get possession of Russia's industrial plants, as well as its raw materials, to add to the resources behind Hitler's further plans for conquest.

Germans Advance in Russia, But Slowly

Gandhi Comments on America's Choice

MAHATMA GANDHI was not speaking as a mystic or as a preacher of non-violence when he recently discussed America's relation to the war. He was talking simply as a political leader with ordinary claims to good sense. After asserting that his own hope is that Germany and Great Britain may finally reach a stage of mutual exhaustion, which would make possible a reasonable negotiated peace, Gandhi proceeded to outline the course which he thought that the United States should follow. In the first place, it should "think fifty times" before getting any deeper into the conflict. And in the second place, it should ask for "guaranties of human liberties." Specifically, it should "ask what will happen to India, Asia and African possessions." "America would lose nothing by making stipulations concerning her war help." Is not this elementary good sense, as well as sound political advice? The United States went into one European war, summoned by high-sounding but vague slogans, only to find at the end that it had never known the real stakes for which the war was being fought. Is it possible that it is preparing to plunge in blindly again? When the history of these days comes to be written it will probably be regarded as one of the most incredible facts of a hysterical period that this nation, which had all the trump cards in its hands, actually allowed itself to be brought to the very edge of war without securing one public stipulation as to the nature of the post-war world, particularly in what have been the colonial empires.

Catholic Clergy Vote Against War

IT MUST BE understood at the outset that the results of the poll conducted by the Catholic laymen's committee for peace are not intended to indicate the direction of any authoritative action by the Roman Catholic Church or to suggest that there may be any such authoritative action in either direction. It was a sounding out of the sentiment of the Catholic priests in the United States. The inquiry was sent by mail to all the clergy listed in the *Official Catholic Directory,* bishops and chaplains excepted. Replies were returned by 40 per cent of the 34,616 to whom the questions were sent. That proportion is high. The questions were: "1. Do you favor the United States engaging in a shooting war outside the Western hemisphere? 2. Are you in favor of the United States aiding the communistic Russian government?" Of those replying, 91.5 per cent voted No on the first proposition, 90.1 per cent voted No on the second. Since the poll was

taken by a "committee for peace," it may be said that the committee got the answers it wanted. But there is no reason to doubt that it also got the answers that the questionees wanted it to get. The first question is certainly fairly stated, and the replies to it cannot be waved aside on the ground that nobody wants war. The question clearly referred to active participation in *this* war. The nine-tenths who voted No were not expressing a pious sentiment of distaste for war in general but were voicing disapproval of a policy of American entry into a shooting war outside of this hemisphere under present conditions. They were as much "isolationist" as any to whom that term is applied. That is not, in fact, a fair description of them; those who use it never intend it for a description but for a reproach. The question about Russia was not framed with quite the same objectivity. It is slanted toward a negative answer by the suggestion that the purpose of "aid to Russia" is to save communism. But while this might account for some increase in the number of those voting as the committee hoped they would, it could not have turned a minority into 90 per cent. The President's sedulous wooing of Catholic approval does not seem to have produced very gratifying results.

An American Destroyer Is Torpedoed

IT NOW REMAINS to be seen whether Senator David I. Walsh and the Senate naval affairs committee can obtain as complete a report on the torpedoing of the destroyer Kearny as they did on the attack on the destroyer Greer. At the moment of writing all that the public has been told is that the Kearny has been hit by a German torpedo while in waters about a hundred miles south of where the Greer was fired at; that ten of the crew are wounded and eleven "missing"—the latter an unusual report from a warship; that the destroyer has made port under its own power. A few members of Congress have already declared, on the basis of this sketchy information, that the incident justifies American entrance into the war. But the wide divergence between the facts concerning the attack on the Greer, as finally established, and the original reports of that incident, will suggest to many Americans a need to reserve judgment concerning the Kearny until more is known. The original reports credited the Greer with being peacefully on her way to Iceland, acting as a mail boat, when wantonly attacked. It is now known that she was acting in conjunction with a British bombing plane, which first located the U-boat and then dropped depth charges in its vicinity, and that the Greer had stalked the submarine for more than two hours and a quarter before the Germans fired their first torpedo. Submerged, it was natural for the submarine to believe that the depth charges from the British bomber were coming from the destroyer. All this, it should be remembered, took place before President Roosevelt issued his "shoot first" order. If the Greer was at that time thus engaged in direct offensive action against Germany, what was the Kearny doing when torpedoed? The nation should be given the fullest and most explicit particulars of the whole affair, and that without delay. It is especially important that all this information shall be made available by the administration before Congress takes final action on the ship-arming repealer to the neutrality act.

Jamming Through the Armed Ship Measure

ANOTHER week's development in the campaign to break down the neutrality law has served principally to show the lengths to which the administration is ready to go to gain this end. Consideration of the measure by the House was reduced to a farce by rulings from Chairman Sol Bloom, of the foreign affairs committee, which limited hearings to two days and made secret any examination of the cabinet members who appeared as spokesmen for the proposed amendment to permit the arming of merchant ships. After these two days of meaningless hearings the measure was then rushed to the floor of the House, where a special rule combined with excitement over the report of the torpedoing of the destroyer Kearny to limit debate to less than two days. The result was a 257 to 136 vote for the amendment—a vote not entirely fixed by party lines, since 39 Republicans voted to arm ships and 21 Democrats voted against it. Now the resolution comes before the Senate, and apparently the same effort to throttle discussion is to be made there. By a close vote the Senate foreign relations committee has already directed that all hearings shall be in secret. It is rumored that in these secret hearings administration spokesmen will propose even wider breaches in the neutrality regulations than have been voted by the House. In addition to repeal of the rule against arming merchant ships, it is said that they may favor allowing American ships to enter war zones, American citizens to travel on belligerent ships, and the repeal of all other sections of the neutrality law except those which give the government control over exports. In case any such virtual destruction of the whole neutrality structure comes out of the secret proceedings in the Senate committee, Senator Wheeler has threatened to counter with an amendment declaring war on Germany. This would at least force a showdown on the real issue.

Drumming Up a War In the Pacific

THE FALL of Premier Konoye's cabinet and the setting up of a new one headed by General Tojo renders more acute the problem of the Pacific and eastern Asia. Tojo is believed to favor more active collaboration with the Axis. Anything that would weaken Russia by an attack in the rear, or anything that would distract America's attention from the task of furnishing arms to Great Britain and Russia, would be a definite and welcome help to the German cause. As Italy waited until France was disabled before taking the field, so Japan may overcome her inhibitions against war with Russia and go in for her share of the loot if the power of the Soviets is broken. But with American munitions going into Russia via Vladivostok, and therefore practically through Japan's front yard, it would be difficult to fight Russia without attempt-

ing to cut this line of supply and thus getting involved with the United States. Even though Tojo is notoriously pro-German, anti-Russian and anti-American, there is good reason to believe that he would be reluctant to engage in a war with America at this time, considering the amount of unfinished business he has on hand in China, Thailand and the Dutch East Indies. Senator Norris, speaking with the careless ease of one upon whom rests no responsibility for making policies, is quoted as saying recently that he was "not so sure that war with Japan would be a bad thing for us." He thinks we would have a quick and easy victory—though he does not say why we should want a victory over Japan or where we would go from there—and he supports that opinion by reporting that naval officers have told him that we could sink the Japanese fleet in two weeks and "set the whole island ablaze in one night." Japanese cities, he reminds us, would burn like tinder. So callous do we become by the continual impact of war reports that even a great and humanitarian man like Senator Norris can, without the flicker of an eyelash, cite the ease with which our bombers could blot out millions of Japanese civilians as an argument in favor of our getting into a war with them on the excuse of protecting *our* freedom of the seas in the vicinity of Vladivostok.

Looking for Emporia's Ten Righteous Men

IF LOT had been able to dig up ten righteous men in Sodom the fate of that city, we are assured, would have been less spectacular but more agreeable to those in it. If destruction threatened the ideals and democratic values of American communities, how many of them could produce ten men sufficiently righteous to divert or defy the peril? William Allen White may have started more than a journalistic stunt when he asked the citizens of Emporia, Kansas, to select the ten persons in that town who would be most likely to be hung if the nazis should occupy it. Mr. White put his suggestion forward as a sort of community indoor game to help while away the winter nights. But it might be developed into something more than a game. What ten Emporians, Mr. White asked, in the event of a totalitarian conquest would be most likely to oppose the invasion up to the final limit of devotion? Or would frail human flesh manage to rationalize such a situation sufficiently so that all the inhabitants of a typical American town would accommodate themselves without grievous personal cost? Nominations are now pouring in on the Kansas paper; we notice the names of two ministers in one of the first lists. One reader who replied evidently had a subtle distinction in mind; he named ten of his fellow citizens to be hung and ten as more likely to be shot. And another suggested that more might be discovered by asking nominations for potential gauleiters. Mr. White's whimsy does contain elements, however, of serious import. In the midst of all our gusty talk about devotion to democracy, how many are there in your community who could be relied on to defy a fascist dictator at any cost? And if the threat to democracy should come, not in the form of a foreign invasion but in the rise of vicious forms of tyranny at home, in how many of our towns are the righteous ten ready to step forward to make their sacrificial defiance?

Trade Treaty Signed With Argentina

A TRADE TREATY between Argentina and the United States has been one of the chief objectives of Mr. Hull's program of reciprocal pacts, and one of the hardest to attain, because each country as an exporter competes in the other's home market. On the evening of October 14 a trade pact was signed in Buenos Aires. It is a long and complicated document with hundreds of specifications. The short of it is, of course, that it lowers the tariff barriers at both ends. It is a mild enough measure, certainly anything but free trade, but it seems a fair step toward the attainment of that after-the-war adjustment of international trade for international prosperity that Mr. Sumner Welles was talking about only a few days earlier. Then, bright and early the next morning after the signing of the trade pact, the welkin began to ring with the outraged cries of spokesmen for those who will get less protection for their products than they have formerly enjoyed. A Minnesota congressman denounces it as "a foul and fatal blow" to the American farmer. A Nebraska senator laments that American producers of beef, dairy products, wool and flaxseed are being "sacrificed under the time-worn excuse of a national emergency." The president of the National Livestock Association sees in it "a betrayal of our industry." And so on. That idea of free trade after the war, or a customs union of the two Americas, or any other adjustment under which trade is to be for the welfare of the nations rather than for the maximum profit for those who can wangle the highest tariff on what they have to sell and the lowest on what they want to buy, will have to run the gauntlet of the same old special interest pleas. If we cannot be even mildly unselfish when the international emergency is acute, it is not likely that we will be heroically unselfish when the immediate danger is over.

Appeal for New Rules For Objectors

A DISTINGUISHED GROUP of clergy, educators and social workers has appealed to General Lewis B. Hershey, director of selective service, to ask Congress for revision of those parts of the draft act which concern conscientious objectors. Both interventionists and non-interventionists have signed the appeal. Apparently they have been stirred to action by discovery of the fact that there are already more than two hundred Americans in prison for having refused to register. Believing that Congress will adopt almost any recommendations which General Hershey may make, since it is generally conceded that experience has proved the need to amend the conscription law, the appeal asks him to take two steps on behalf of the c. o.'s. First, amendment of the law is sought to provide "total exemption of those who cannot accept any service under compulsion." Such a provision

is now included in the British regulations. Second, it is suggested that the law be changed in order to permit objectors to do work of a constructive nature, such as farming, outside work camps. Such a system of individual assignment is said to have worked "without criticism from any quarter" in the cases of more than 4,000 objectors during the First World War. General Hershey is assured that if these two proposals had originally been incorporated in the law practically none of the c. o.'s now in prison would have gone there, as all would have been willing to register and accept assignments under such conditions. This conclusion is open to question, since the amendments proposed hardly deal with the issue on which some of the objectors to registration, as in itself an act of military coercion, have gone to jail. But the amendments are so sensible in themselves that it is to be hoped General Hershey will recommend them to Congress. A large part of the public will not be comfortable as long as any considerable number of Americans are in prison for fidelity to conscience.

Mr. Hoover

OUT OF THE AGONY and bitterness of these days one great humanitarian figure is emerging in America. That is Herbert Hoover. Rebuffed by the government of which he was once the chief executive, scorned by a part of the press and by those who are obsessed with the lust of battle, even vilified by some of the more irresponsible inciters to bloodshed, Mr. Hoover's stature is growing larger and larger. In an hour when hysteria is mounting, when the fires of hate are being stoked high, when the people of this nation are being worked upon by every conceivable device to steel themselves for the brutalities of open warfare, this American has moved straight forward, refusing to give up his struggle to carry mercy and pity and friendship to the most helpless victims of the war. We believe that he is a bigger man today than ever before. We believe that he is only now approaching the summit of his career.

Some similar thought, we are sure, must have flashed across the minds of thousands of Americans as they finished listening to Mr. Hoover's latest radio appeal on behalf of the women and children of Europe's overrun democracies. Once again in that address he had made clear, with that careful marshaling of evidence which is so characteristic of his mind's working, how the heaviest burden of the food blockade falls on the children of countries like Belgium, Holland, Norway and Poland. He had outlined again his plan for carrying essential foods to these children, and to some of their mothers. It is the same plan which the government of Great Britain has rejected and the government of the United States treated with disdain. But again Mr. Hoover answered the old objections; again he explained why he believed the plan would work. Again he pleaded for a chance to try it out, if only in soup kitchens in Belgium. All the familiar logic of a Hoover speech was there, but this time with a new note of passionate urgency. For the first time the deep compassion of the man almost broke through his own reserve and the limitations of the microphone:

> Is the Allied cause any further advanced today as a consequence of this starvation of children? Are Hitler's armies any less victorious than if those children had been saved? Are Britain's children better fed today because these millions of former Allied children have been hungry or died? Can you point to one benefit that has been gained from this holocaust? Isn't it time that we realized these attitudes cannot be continued if our own spiritual life is not to be spoiled? . . . If it is practical to feed captive British soldiers, is it not practical to feed captive women and children who do not have the ration of the German soldier [as the British prisoners do]? The blockade has been relaxed for Sweden. The Swedes occupy a position where all governments are solicitous for their political attitudes. They are today allowed to pass needed supplies from American ports through the blockade. But by what logic or humanity can neutrals be given supplies and peoples who have fought and died in the Allied cause be discriminated against?

Mr. Hoover may or may not win the chance to help the women and children of the occupied lands which he seeks. It is significant that, because of America's mounting belligerence, he has already been forced to alter his proposal in one respect and suggest that the actual supervision of the feeding be placed under a neutral commission from some such state as Ireland, Sweden, Switzerland or Argentina. In the long run, however, we believe that Mr. Hoover's plea will be heeded because it is right. Even nations intent on war cannot forever stand out against an appeal as instinct with humanitarian mercy as is this. Nor do we believe the rumors, so widespread in Washington, that political factors will continue to block favorable consideration. Mr. Hoover is not acting as a politician in this. Those who caught the emotion in his voice the other night will not believe that any political ambition is involved in this appeal. Mr. Hoover has passed far beyond politics; he is acting now in the realm of stark human need and generous human response.

With his return to this crusade, Mr. Hoover is back where he belongs. He is back, we believe, where divine purpose has always intended him to be. He is back in the service which made his name a word of household blessing during the First World War. This is the Hoover of Belgium and northern France again. It is the Hoover of a starving Russia and central Europe in the months immediately after the armistice. It is the Hoover who, still later, stepped in to supervise the relief of thousands made homeless and hungry in this country by the great floods of the Mississippi valley.

Mr. Hoover was never in his proper place as a politician. His trouble in office was not merely that he lacked political dexterity; there was in him none of that glibness, none of that superficial good fellowship, and especially none of those arts of accommodation which mark the political craftsman. More thwarting than such personal lacks was the fact that his political philosophy, such as it was, was unable to cope with the unparalleled economic and social crisis which overwhelmed his administration. He could not cut loose from the faith in "rugged individualism" which he had inherited from the Coolidge-Mellon regime and, in his instinctive and justified fear of the growth of state control, he could not bring himself to take

governmental measures sufficiently drastic to halt the descending spiral of industrial collapse. Ike Hoover, head usher at the White House during a dozen administrations, has testified that no president ever worked harder—but Mr. Hoover's were the labors of Sisyphus. His administration went out in gloom, and even today his name is considered a political liability by party strategists whose sole measure of a man's worth is his ability to gather votes.

Yet even in the disappointing record of the Hoover administration there are at least two points on which history will one day render him a delayed justice. For one thing, it will be remembered that it was he who, when the world-wide economic debacle began to spread following the collapse of the banks in Vienna, sought the debt moratorium. To be sure, the statesmanship of that act was sabotaged during vital weeks by the implacable hatreds of Europe, especially by the delays which France imposed until most of the virtue had been extracted from it. Nevertheless, he had done more than any other head of state to end that nightmare of reparations, debt payments and intertwined economic reprisals that was making a shambles of Europe and preparing the way for Hitler. And in the second place, it will be remembered some day that, after setting up such helpful agencies as the Reconstruction Finance Corporation, the National Credit Association and the Railroad Credit Corporation, he fought the campaign of 1932 on a platform of government action to aid the sorely beset national economy. It was not Mr. Hoover but Mr. Roosevelt in that campaign who promised to reduce governmental expenditures by 25 per cent, to balance the budget, and to return to the ways of "orthodox" finance. It was his opponents whose platform that year promised "the removal of government from all fields of private enterprise." He was fighting a hopeless fight; he had become the scapegoat for the depression and he must have known it. But consistently in those days when he was under bitterest attack he upheld the "liberal" position in governmental finance and on the issue of aid to the unfortunate.

Mr. Hoover's years of retirement have brought him honor but little public applause. He has never learned to tickle the fancy of the crowd. From time to time he has made cogent criticisms of tendencies in government, both foreign and domestic. These have been recognized as the most cogent criticisms to come from the Republican ranks, and have been given respectful attention. Twice he has proved his ability to stir Republican national conventions as no other speaker could, but never has there been any popular movement to secure another presidential nomination for him. As time has passed, any lingering political ambitions which he may have cherished must have passed away. On several occasions he has publicly renounced them. He has been content to care for his business interests, to gather at Stanford University the famous Hoover library—the greatest library dealing with the First World War in existence—and to contribute to the effectiveness of various enterprises in the field of culture, of philanthropy and of the cultivation of international good relations. Almost insensibly he has tended to become more and more a shadowy figure—the elder statesman, aloof, oracular, and at times almost forgotten.

But the war has brought to Mr. Hoover a new and great cause. It is the cause of the helpless in Europe who are doomed to starvation or the permanent maiming of their lives through no fault of their own. As perhaps is true of no other living man, Mr. Hoover's experience in dealing with famine in the past has enabled him at this crisis to see ahead to the ghastly Europe of twenty years hence. He has really understood what it will mean to live then in a continent inhabited by peoples with weazened bodies and hate-filled souls. And he has come forward with his proposal of a great feeding program as an attempt to start now to break the terrible endless circle of deprivation and suffering and revenge. Most of all, he has sought to open a way to help the children.

The first plan which Mr. Hoover put forward envisaged a full-scale feeding program in five small and overrun nations, financed by funds which those nations now have on deposit in this country, with food transported in their own ships, with German guaranties against the diversion of such food, and with the distribution supervised by a commission of American neutrals after the pattern worked out with such success during the former war. This plan, due to the indifference of the American government and the outright opposition of the British, for the time being has perforce been abandoned. All Mr. Hoover is proposing now is a soup kitchen program in Belgium to feed approximately two million children and a million of their mothers. But if this Belgian test should prove successful, he would undoubtedly seek to expand it to other parts of Europe. As he said the other night, the military outcome of the war would not be affected "if we assured food to the needy among the whole forty million democratic children in Europe." It is safe to predict that Mr. Hoover will not lapse into silence or cease to strive for the adoption of this latest proposal while any hope of eventual success remains. He will go on proving how groundless are the fears that Hitler will be able to extract important amounts of food from any stores sent to the occupied nations from the outside world. He will continue to blast the inventions of those who profess fear lest this food be transformed, by some nazi alchemy, into munitions. And he will inexorably press that unanswerable question: If the children of the occupied democracies could be saved twenty-five years ago by a method which gained the approval of all the belligerents, as well as of the neutral nations, why not now?

In his own person Mr. Hoover has become a symbol of hope to the forty million children of whom he speaks. More important than that, however, he has become the awakener of their consciences to hosts of Christians. Some of these do not yet admit the force of his appeal. They find what they assure themselves are good political reasons for maintaining that what the Hoover plan asks is impractical, for reiterating excuses why it cannot be tried, why it must not be tried, why helpless women and children must be left to starve. Nevertheless, they cannot wholly close their minds and their hearts to the Hoover appeal. And if this man is allowed to continue to speak, we believe that the day will come when these same Christians who now feel the stir of conscience will admit that he has been right and will join him in his crusade. But

this awakening to the support of his cause must not be too long delayed. The dead cannot eat the bread which may be one day offered in reparation or remorse.

What Is America's Duty?

MANY CHRISTIANS whose conscience has been awakened during the past two decades to the inherent evil of war have been confused by the argument of Christian interventionists who say that though war is evil, we must after all choose war as the lesser evil and take the consequences. It is affirmed that in this world there is no course of action open to the Christian which is morally 100 per cent pure. All human decisions are likely to be mixed with evil as well as good, both in their motivation and in the consequences which they entail. This is always true, we are told, in the realm of political decisions. In this realm the only course open to the Christian or to any citizen is that which according to his soundest judgment involves the lesser evil and promises the greater good.

The argument is sound. But the interventionist application of the argument is fallacious. When it is used to browbeat the conscience of the pacifist by dubbing him a "perfectionist" it is not only fallacious but a grave injustice. There may be an occasional adherent of the pacifist position who is under the delusion that the course he has chosen is free from all evil. If so, we have never encountered him. The pacifists we know are men and women who recognize—more poignantly, perhaps, than the rest of us—that the choice they have made is in no sense an escape from evil; but they are persuaded that, on the whole and in the long run, their absolute stand against participation in war involves them in less evil and promises more good for the world than any other course open to them. The fact that the Christian pacifist derives his motivation from the teachings and example of Christ does not make him a perfectionist. As well as his brother, the non-pacifist, he knows that he is a sinner, and that even his choice of the highest course which his Christian intelligence can discern, leaves him involved in sin and resting under the judgment of God.

Whether the pacifist is right or wrong in his absolute decision to disengage himself as far as is humanly possible from involvement in any war, is a question which must be left to the consciences of individual Christians. There is another question which all American citizens, Christians and non-Christians alike, must face. It is this: Shall the United States enter the present war as a belligerent? The pacifist has already answered it by his primary decision against all war. But those of us who have not been able to answer it in this way find ourselves confronted with the same argument which has been used to browbeat the pacifist. It is the argument that, in any case, our choice will involve evil, that we must therefore choose that course for our country which involves the lesser evil and promises the greater good. So stated, we believe the argument is sound. Speaking for itself, The Christian Century has from the beginning rested its opposition to America's belligerency upon considerations which fall within the scope of this argument.

But in their application of this argument to America and the world scene, the Christian interventionists have brought confusion into the thinking of Christian non-pacifists. War is evil, but it is not the greatest evil, they have declared. Tyranny is a greater evil than war. Therefore America must enter the war. Into the framework of this simple syllogism Christian leaders advocating American intervention have packed the whole vast welter of world forces now unleashed, and sought to liquidate the resistance of the Christian conscience against America's participation in the war.

The logic of this argument deserves examination both in its premises and in its conclusion. The important thing to say is that, even if the premises are granted, the conclusion is a *non sequitur*. This we shall consider presently. As to the premises, the assertion that war is not the greatest evil may be allowed to pass, though it taxes imagination to conceive an evil greater than war. That tyranny may *sometimes* be a greater evil than war is, of course, an arguable proposition. But certain it is that tyranny is not *always* a greater evil. The Dutch, the Belgians, the French and the Scandinavian and Balkan states did not so consider it when they surrendered to Germany. Tyranny was at least preferable to *more* war! Switzerland, Spain, Portugal and Sweden do not so consider it while they, together with Ireland and all the Latin American nations, maintain their neutrality in the face of the same threat of tyranny which is alleged to menace the United States. Threatened by the same tyranny, India, led by the most sensitive conscience embodied in any statesman in the modern world, maintains her neutrality, and appeals to America to do likewise. During the first year of the war, the neutrals of western Europe were faced by the same tyranny that is now alleged to menace the United States, yet they sought by every means to avoid war until Hitler invaded their lands in his gigantic thrust to reach his two belligerent enemies. That Hitler does indeed menace the world with tyranny, no one will now deny. But a better case can be made for the thesis that it is the war which has created the menace than that the menace created the war.

It is not, however, the premises but the conclusion of the syllogism which most concerns us: Therefore the United States must enter the war. This, we say, is a *non sequitur*. It does not follow from the premises indicated, or from any other premises which take account of the realities of the world situation. The war now being fought is unlike any other war that has been waged in Western history, in that it makes sense neither in terms of right nor of might. There is no assurance that right will prevail, but neither is there assurance that might will prevail. The war is a swirling maelstrom of chaos from which will emerge God only knows what. Quite possibly, only more chaos.

If neutrality is ever the right and duty of any nation, the United States has that right and that duty in the present war. To plunge into the midst of this maelstrom of incalculable forces with all her resources of wealth and manhood, pledging her destiny to a cause which cannot

be defined, in an alliance with nations whose collaboration cannot be predicted beyond the point of military victory, whose victory even with our help is profoundly and disquietingly uncertain, and even if achieved will lay upon the United States the moral overstrain of long continued military responsibilities which this country will rightly be unwilling to assume—for this nation to plunge into such a war after two years of intensive deliberation would display neither high ethical intelligence nor prudential common sense, but only a national mentality fascinated by suicide.

The ethical argument for America to enter the war is a fallacious argument. It rests upon assumptions which cannot be substantiated. Whether this argument is presented in terms of our cultural kinship with Great Britain, or the fanciful hope that our military association with Russia will somehow bring about the regeneration of that cruel dictatorship, or the alleged duty to "save Europe" from its age-old warring self, or the alleged duty to protect the smaller nations of the Western hemisphere, or the grandiose project of establishing the four freedoms "everywhere in the world," or the idealistic responsibility of a strong nation like the United States to clear the way for a new order of civilization—in whatever form the moral duty of this country is presented, it is a *non sequitur* to affirm that these ends can be achieved by participation in this war. The primary ethical duty which confronts any nation, great or small, in relation to this war is to stay out of it if it can. This is not merely a right, a legal right; it is a duty, a stern duty which the nation owes to the highest moral considerations by which any nation may be actuated.

The situation which America faces as it contemplates the fatal plunge into this war is one which will not yield to intelligent analysis. No man knows or can know what the realities of this situation are. Those who would push us into the war pretend to know, but they know too much! They know that this country can be easily invaded. They know that Hitler purposes, apart from military necessity, to invade and conquer it. They know that if we are attacked we cannot effectively defend our shores. They know that if we go into the war we can crush Hitler and save Britain and Europe. They know that if we save the British empire and crush Hitler we can live with Britain happily forever after, politically and economically. They know that Britain and America together can establish order in the continent of Europe, whatever Russia may demand, and they know that America will be able and willing after a prolonged war of exhaustion to keep large military forces in Europe and on other continents to police the chaos which will surely follow the war. These are merely a few samples of the kind of knowledge upon which the argument for America's participation rests.

Carefully examined, all this "knowledge" is seen to be a tissue of hypothetical speculation and fantasy. The war propaganda consists of a vast pyramid of hypotheses and blind assumptions from the apex of which America is asked to leap into the abyss. There is not one calculable factor to which this nation may safely tie its destiny if it makes the leap. We cannot be morally sure that Russia will not make a separate peace. We cannot be morally sure that even Britain may not be compelled to make a separate peace with Hitler—either when Hitler conquers Russia, or when Hitler is about to be conquered by Russia and Britain together. In its heart the British ruling class fears Russia—politically, economically, ideologically—as much as it fears and hates Hitler's Germany. On the very day when this is written a delegation of British workingmen has called on Mr. Churchill to demand the expulsion of a number of members of his cabinet on the ground that their loyalty to the Russian alliance cannot be trusted.

It will not do for tender-minded and idealistic Christian people to dismiss such considerations as cynical. We have come to a period in world history where no nation's word can be trusted and no nation's present commitment guarantees a consistent adherence to the line of that commitment. American policy is itself a demonstration of the untrustworthiness of modern governments. And this not only in respect to the repudiation of our government's commitments to its own people, but in its efforts to detach other nations from the Axis. American diplomacy is operating at the moment on the cynical assumption that no nation's pledged word is trustworthy. We are trying to get Italy to repeat her dishonorable course in the other world war by repudiating her solemn obligations to Hitler. Likewise, our state department has been carrying on negotiations with Japan to the end of persuading Japan to do precisely what we charge Hitler with doing, namely, breaking his covenanted word. Stalin broke his non-aggression pact with Finland as easily as he made it.

The transcendently important fact for Americans to consider is that the present war is being waged in an international framework which is on the point of being shattered everywhere on the planet. There is nothing substantial and calculable to tie to. The whole political structure is being shaken by forces which have long been gathering. The world order as we have known it is in the grip of forces which the nations themselves cannot control. For the United States to consent to the doctrine that our future depends upon the continued existence of any other nation, and to tie itself to that nation, is to hang our destiny upon nails driven into rotting timbers.

The tight, snug, dependable world of nations in which all previous wars were fought has passed away. The other world war was the last to be waged in such a world. In that world, a war could be fought and a victory won. And a victory, then, was a victory. But now a victory may turn to ashes by the very disintegration and disappearance of the vanquished nation, leaving only a chaos behind. Up to and including the last world war the nations were, as entities, sure of themselves. Today they are in terror of themselves. Their very existence is precarious, and that not merely because of external enemies but because of the upsurge of powerful forces at home. The political structures of the world are no longer the trim, firm, calculable entities they once were. Today they are trembling on the brink of collapse.

Something is happening that is undermining the stability of every national state, including, though perhaps less threateningly, our own. What is it that is happen-

ing? This: the economic consciousness of mankind has grown too large and too potent to be controlled by the traditional political system. This is true not merely in the sense that economic interest dictates political policy (that has always been the case), but in the sense that it now is actually at the point of undermining the existing national state as a political entity.

This is the kind of world in which it is proposed that the United States shall tie its destiny to one of the existing empires. To do this goes against the grain of the whole proud tradition of American independence. But that is not the point we are now making. For this country to act upon the assumption that participation in this war for the preservation of the British empire will assure the preservation of American liberty or of the democratic ideals which this country cherishes is to make a momentous decision on the basis of assumptions which no longer hold good. The doctrine that by entering this war America will choose the lesser of two evils has no foundation but shifting sand. Every national interest and every moral obligation to civilization dictates that whatever evils or hazards are involved in non-intervention are incomparably less than those involved in plunging into the insanity of the conflict.

There is a higher role for America than that of a belligerent in this war. Instead of throwing oil on the flames and cruelly prolonging the insensate slaughter of human life and the devastation of civilization, it is America's high duty to stretch forth a hand of sanity and humanity, to ease the terrors of the revolution now in process and inform it with some glimmer of reason and hope. America's true role is peace, not war. Her voice should be lifted up not for slaughter, but for justice. There remains but a little time before her people awaken to the tragedy of the course upon which the pilot is taking their ship of state.

Being Without Books

EDITOR THE CHRISTIAN CENTURY:

SIR: You would discover what your books mean to you if you were without them for a lengthy time. "Salt is that which makes meat taste nasty if you haven't got any"; the small boy there expressed a deep philosophic truth. Certainly if you haven't got your books you begin to discover how much you depended on them, were fortified, corrected, inspired by them. "Civilized man cannot live without"—books!

You will at once remind me that if I am without my books I am precisely in the position of almost all the ancients, most of the medieval people, and by far the larger number of human beings who are my contemporaries. How many books did Abraham take out of Ur of the Chaldees? For the matter of that, "the books, especially the parchments" of which the apostle speaks would not be very many—not worth calling a library. To be without or almost without books is much more the common human lot than yours and mine has been. And why should I repine if I become like two out of every three human beings now beneath the moon? Or perhaps nine out of ten?

But I cannot start afresh without discomfort and loss. For one very good reason—the ancients had better memories than I have; so too have the bookless people of today. I find that I have been in the habit of looking up things in books—quotations, figures, names—and when I am without books I discover how lacking in precision my mind has become. (Cross-word puzzles convict you of that defect; they become twice as hard to solve if you are away from your books.) It might have been possible to train the mind to greater precision but it is too late to start afresh now. For good or ill, I have lived with books, and I miss them. "My never failing friends" were they, and they have failed me.

At the same time, there might be some gains if you and I were no longer able to consult our "authorities." What a telltale word that is! Who made this or that writer an "authority"? And how long is his tenure of office? But without them we may go over our own sure convictions, and present at least an interim report, a little thing but our own. Was it Disraeli—it sounds as if it was—who said, "When I want to read a book, I write one"? Perhaps that might be the sequel to an exile from books.

You are too discerning a man to tell me that I can get all I want from libraries. The chief objection is not to be found in the horrible process of getting and returning the books; it is rather in the old sad truth that never the hour and the book desired come together. By the time you have secured the books essential to every student who faces the Modern Situation, that Situation will have changed, for you agree that whatever else we may lack in this age we have speed. But apart from such books, the books you really must have at this moment, for which you cannot wait, the books which you cannot clearly remember nor can you forget, the books for which you can find no substitute—these no libraries can give you at the right moment. You must have them in your own possession, or remain bereft.

Ever yours, bookless for a season,

QUINTUS QUIZ.

The Miracle

IN the flick of a finger,
In the turning of a dial
Music flows
Out of strange
Nothingness.
The symphonies of Mozart,
Beethoven and Brahms
Encircle all the earth
In lyric stratospheres.

How can this fragileness,
This bright and holy breath
Pierce the static
Of human dissonance?

HANNAH D. MYRICK.

America Faces the Iron Age

I. Toward War; Toward Totalitarianism

By William Henry Chamberlin

IT HAS become a commonplace to say that America is facing a crisis of its destiny. The Iron Age that began in Russia, that spread by revolution and war over Europe and much of Asia, could not leave America unaffected. Somehow its challenge must be met.

It has been one of the most familiar tragedies of the European democracies to have got the worst of two alternative policies by wavering between them. And this, I fear, may prove to be a tragedy for America. I think the risks of entering a war of unlimited liability are greater than those of a policy of strict hemisphere defense. I think America's crisis is less serious internationally and more serious internally than is generally assumed. I think the term "mortal danger" which has been used even by officials in responsible positions to describe America's position in 1941 is a gross exaggeration and is regrettable because it will deaden the effect of such strong words if the time should ever come when America should be in mortal danger.

The Cult of the Crystal-Gazers

I cannot share the extraordinary prophetic insight into Hitler's intentions of those individuals who predict with absolute assurance that he will be on his way to attack this continent thirty days, sixty days or ninety days after the end of the war in Europe. I am not impressed by the sensational forebodings of a mercurial ex-diplomat that Hitler may soon be in Philadelphia, making fun of the Liberty bell, or that all our churches may be closed by the fiat of Dr. Göbbels. I have yet to see a sober factual military argument proving the feasibility of a physical invasion of the United States, even in the event of the most unfavorable turn of the war in Europe. Germany at the present time has one first class and two pocket battleships as against seventeen for the United States. Throw in the remnants of the French and Italian navies and the picture of an invincible armada coming to our shores is still far from convincing.

The carrying out of landing operations across three thousand miles of ocean in the face of the most powerful navy in the world would require superiority, not parity in naval strength. And such superiority could not be attained within any predictable future, because the construction of a battleship is a matter not of months, but of years, and there are bottlenecks in the supply of skilled labor, in shipyard facilities, all badly battered, in Europe, and in the number of trained sailors. Even the capture of the British navy would not make an invasion feasible; Hitler would still not possess enough naval strength to undertake a seaborne invasion. And while the Japanese navy is a serious factor in the western Pacific, it is no menace to this hemisphere, because the cruising range of its ships is too small to permit an ocean-crossing operation which, in the Pacific, would involve distances twice as great as those in the Atlantic. And Japan has no bases in the eastern Pacific.

The roots of the American crisis are not any peril of invasion. They are to be found rather in the failure of American democratic institutions to respond adequately to the needs of the situation, to permit the American people to choose freely and consciously and intelligently between the two policies which were open to them as the Iron Age loomed up on the international horizon.

The True Crisis in America

The first of these policies was the one which the overwhelming majority of the American people certainly desired before the fall of France. Since that time opinion has become more evenly divided, yet between 75 and 85 per cent of the American people, on unofficial but regular polls without suspicion of isolationist bias, have been opposed to entering the present war. It is sometimes disingenuously suggested that, as everyone prefers peace to war, these polls are without value. It may be noted that the question, as posed, has not been "war" in general but this particular war.

The first American crusade to make the world safe for democracy was an obvious and unmitigated political failure, even if it had been a military success. The world did not become safe for democracy, but for communism and fascism. America, which desired and obtained no territory from the war, could cast up the following balance-sheet from its participation: some fifty thousand dead, several times that number wounded, crippled, disabled; a gigantic increase in the national debt and an economic crisis, greatly aggravated by the war, which assumed for America the proportions of a national disaster.

It was in this mood that Congress passed, by a virtually unanimous vote, neutrality legislation which deliberately tried to remove the most probable causes of involvement in future wars. American ships were forbidden to enter combat zones. Loans to belligerent governments, rightly regarded as unrepayable, were prohibited. Notice was served on the world that the American people, without "isolating" themselves from constructive forms of cooperation with other nations, proposed to isolate themselves from wars which were not of their making so long as the Western hemisphere was not attacked.

Why the Neutrality Act Was Adopted

This policy was a practical attempt to implement the deep desire of the American people for peace, not at any price, but for peace so long as there was no attack on American independence or territorial integrity or on regions which were vital to American security. Abused from the beginning by those who consciously or unconsciously placed the interests of other countries ahead of those of America, it was a thoroughly feasible policy for a country

in America's singularly well protected geographical position. It deserved a fairer test than it received. It was evaded and sabotaged and has now been largely scrapped.

A Consistent Policy

"Might have beens" are never conclusive. But to me it has always been an interesting speculation what would have occurred if the enforcement of the neutrality act had been in the hands of a President who believed in its underlying philosophy, in the possibility of insulating America from Europe's and Asia's war; in the hands of a political leader from the socially democratic and pacific middle west, a man like Bryan or the elder LaFollette. It is quite conceivable that America might then have faced the Iron Age with a maximum degree of unity. For whatever criticism might have been voiced of this policy of non-involvement in overseas war, it would certainly have been simpler, both in conception and in execution, than the alternative policy of all-out intervention.

There would have been no harassing anxiety, for instance, as to whether to strike for Dakar, for the Azores, for the Cape Verde Islands, for Singapore, for Batavia, for Vladivostok or for other places in distant parts of the world which have been more or less convincingly represented as essential to the security of Kansas and Nebraska. A plan for the defense of the Americas in the Atlantic along the line of the bases which were acquired from Great Britain, in the Pacific along the Alaska-Hawaii line, would certainly be far easier to implement than the unlimited liabilities in Europe, Asia and Africa which are implicit in the assumption that American interests are vitally identified with the outcome of all the wars which are proceeding in all parts of the world.

Not one American in a hundred would hesitate to support, with his life if necessary, the policy of defending his own country and adjacent areas in America against hostile aggression. But when it is a question of plunging into the complicated vortex of European and Asiatic power politics, with its many bewildering and incalculable shifts, public opinion is deeply divided, as every poll on the subject shows. In short, it is the simpler, easier and safer military and naval policy which would have attracted much the higher proportion of popular endorsement.

Worse Than War

It is fashionable to represent the policy of hemisphere defense as selfish and cowardly and impracticable into the bargain. We shall probably never know whether it was impracticable or not, for it was never honestly tried. But the ideal of an America concerned with the making of a better democracy within its own frontiers, remaining an island of reason and sanity in a world darkened by war and revolution, preparing to exert a healing and mediating influence when the madness of the Iron Age shall have passed, was not an unworthy one. There is much truth in the words of Dr. Harry Emerson Fosdick: "There are worse things than war, and war brings every one of them."

One need not be a pacifist, one need only be a democrat and a liberal, to recognize how many things that are worse than the loss of life and the destruction of property are inseparable from war. Mass hysteria, for instance, and an almost total abdication of the rational faculty. A mania for witch-hunting and spying on one's neighbor. Intolerance and bigotry in their crudest forms. Dangerous aggravation of race and class tensions. The fate of the German Jews is only one of many illustrations of how easily the dark passions aroused by a disastrous war and the subsequent misfortune of inflation can be canalized against an unpopular minority.

The alternative to the policy of hemisphere defense, of non-intervention in the wars of Europe and Asia, is the policy of all-out participation in foreign conflicts. In the long run there will scarcely be any tenable middle ground, any maintenance of the "aid short of war" principle. The arguments for complete involvement are varied, ranging from what purport to be considerations of enlightened national selfishness to pleas which attain a stratospheric pitch of emotionalism. The most familiar argument of the former type is that the world has become too small for the co-existence of democracy and totalitarian dictatorship. It is assumed that Hitler is bent on world domination, that he will inevitably come into conflict with the United States and that it is in America's interest to check him as soon as possible.

Interventionist Warnings

The interventionist does not rest his case entirely upon the military menace represented by the Third Reich, although he is disposed to take a dark view of America's strategic prospects in the event of a British defeat. He also stresses economic and moral considerations. It is contended that trade would become a formidable weapon in the hands of a Hitler who dominated Europe and parts of Asia and Africa. It could and would be used to exert political pressure in the United States, to promote intrigues in Latin American countries. There could, it is said, be no *modus vivendi,* no point of contact between the trade of a gigantic totalitarian empire and that of a democratic country.

Moral grounds are also widely invoked. We cannot, so Mr. Willkie tells us, maintain the American way of life unless we also maintain the British way, the Chinese way, the Greek way. So far as I know Mr. Willkie has remained silent on the somewhat delicate point of whether the American way of life is also dependent on the maintenance of the Stalinite way. And he was not very explicit as to what he meant by the Chinese way of life—old-fashioned Confucianism, for instance, or Kuomintang nationalism, or the Chinese brand of communism. America, it is argued, would be under strong pressure to adopt some form of fascism itself in a totalitarian world. It would be obliged to transform itself into an armed camp, always in danger of attack. This would curtail or eliminate any possibility of social progress.

I sometimes like to appeal, in imagination, from the increasing heat and the diminishing light of 1941 to the judgment of the American historians and publicists of 1950 or 1960. Assuming something that is by no means certain, that we shall emerge from the Iron Age with our traditional freedom of speech and writing, I am convinced that the decade 1950-60, perhaps even an earlier

period, will produce a spate of books with such titles as "The Road to War" and "Now It Can Be Told." Perhaps I might venture now, in that curious twilight zone when Americans are disputing, according to their wishes and preferences, as to whether the country is in or out of the war, to suggest a few current intellectual phenomena that might deserve more detailed study by these historians of the future.

One of the most familiar features of the totalitarian technique is the substitution of standardized abuse and invective for rational discussion. In a dictatorship there is no discussion of the dissenter on the merits of his ideas. In Russia he will be called a "Trotskyist mad dog" or a "Bukharinite viper." In Germany or Italy he will be described as a "Jewish liberal," a "pluto-democrat" or a "Bolshevik." This same stupid tyranny of words has been establishing itself in America. Anyone can be damned and sometimes cowed into silence by simply calling him an "appeaser" or, better still, a "fifth columnist." "Appeaser" would have been a legitimate term of reproach for an American who was willing to forego American territory or American national independence before a threat of foreign aggression. But appeaser, 1941 definition, is anyone who expresses a doubt as to whether America should or could attempt to impose its standard of righteousness on the whole world.

Who Are the Fifth Columnists?

The widespread use of the sinister sounding epithet "fifth columnist" is ironically amusing, in view of the realities of the situation. To judge from many speeches, broadcasts and articles, one might imagine that America was flooded with German, Italian and Japanese agents, all endeavoring to sow disunion, to obstruct defense efforts and to influence the public mind against participation in the war. Of course no one can say with certainty how many secret emissaries various foreign countries may have maintained in America. But if there was a single alien who has been active in speech or print on the anti-interventionist side of the argument, I do not know his name. The men who led the struggle against American involvement in the war were Americans responding to American motives and impulses. This was also doubtless true of the majority of the prominent interventionists. But the real "fifth column" of foreigners who were trying to influence American public opinion was entirely on the interventionist side. It would be difficult, perhaps impossible, to name one alien who exerted any perceptible influence in favor of isolation from war. It would be easy to mention scores or dozens of members of an interventionist "foreign legion," of men and women who were not American citizens and who, with varying degrees of tact and finesse and camouflage, devoted themselves to the cause of trying to persuade America to enter the war.

During our trek from Paris to the Spanish border my wife and I were often touched by the kindness which simple French men and women, themselves in the shadow of a national catastrophe, showed to us, along with other refugees. There was an innkeeper in Tours who, with his wife, took the greatest pains to provide what comfort was possible for the refugees who jammed their inn, to see that no one was turned away to sleep in the streets. There was an old peasant who ran back and forth with heavy buckets of water from his well to give drink to a trainload of hot and thirsty refugees. There was the wife of a postal employee in St. Jean de Luz who gave us shelter in her little apartment and would accept only the smallest pittance for rent, although she was already finding it hard to get food and shoes for her children.

Treatment of the Hoover Plan

I hoped that America would find some means of helping these people and millions of others like them, not only in France but in other occupied countries. The vast relief work organized by Herbert Hoover during and after the last World War began under similar circumstances in occupied Belgium. When Mr. Hoover proposed a plan for feeding the occupied small democracies, under American supervision and with stringent safeguards against German misappropriation of the food, I felt that here was a practical humanitarian enterprise in which all Americans, and especially those identified with the Christian faith, would be glad to cooperate. It scarcely seemed credible to me and perhaps it will scarcely seem credible to some future age that the Hoover plan aroused a storm of abuse and misrepresentation. Some prominent church leaders were most active in opposing this or any other plan for relieving distress in occupied countries. From ministers of a gospel of mercy they transformed themselves into armchair military and naval experts and specialists in the strategy of a hunger blockade the main weight of which inevitably fell not on the German aggressors but on the unfortunate peoples whose only crime was that they had not been strong enough to resist invasion of their country.

This reaction to the Hoover plan, fortunately not universal but very general, first gave me the measure of how far the psychology of the Iron Age had taken hold of a considerable part of the American educated classes. Never since I had argued with soviet and foreign communists about the man-made famine in Russia in 1932-33 have I heard so much sophistry about how suffering, malnutrition, possible starvation of tens of millions of human beings is really only a minor incident, regrettable perhaps, but necessary in the interests of a higher good, the "building of socialism" in Russia, the winning of the war now. Just how Germany's defeat was to be compassed by creating conditions which would make for the growing up of a stunted, undernourished younger generation in the German occupied countries was never made very clear or convincing. As it is obvious, in view of the present distribution of power, that the Germans would be the last to starve, the chief result of a completely effective blockade would be to increase the numerical preponderance of the Germans over the people of the democratic countries.

Lost Balance

In fact the whole reaction to proposals for the feeding of the occupied countries was emotional, rather than reasonable. Many people, normally kind and charitable, although perhaps their lives were too sheltered to make

them fully conscious of the responsibility which they were assuming in opposing plans to relieve starvation, had so far lost all sense of reality and balance and proportion that they apparently believed the issue of the war would be seriously affected by the dispatch of oatmeal and bananas to hungry French children.

Watching the Iron Age come closer to America as propaganda for war, cautious and camouflaged at first, became more strident and insistent, I could understand better the rise to power of Hitler. So many Americans who did not in the least believe that Kansas and Nebraska had to be defended in Dakar and Singapore or that fighting would be conducive to their "souls' repose," to cite the more poetic interventionist argument, became silent or passively accepted the idea that war had been made inevitable. It was the attitude all over again of many nonnazi Germans in the last stages of Hitler's campaign against the Weimar republic. Fear of economic reprisals, of social ostracism, of being called an appeaser, a defeatist, a fifth columnist or some other bad name was causing many people to hide their honest convictions. To me, a long-term resident of dictatorially and semi-dictatorially governed countries, it was a familiar and an unpleasant psychological pattern.

This is the first of two articles by Mr. Chamberlin under the general title, "America Faces the Iron Age." The second will appear next week.

Practicing the Presence of God

By Clarence Seidenspinner

AT LAST Protestantism is beginning to see the need of a spiritual gymnasium. This new awareness is the result of two important factors. One is the impotence of the church to prevent world cataclysm and the other is our belated recognition of the distinction between worship and spiritual exercise.

Obviously, something is wrong with the character techniques of the church. For nineteen hundred years it has exhorted men to be good, to model their lives after a lofty personal and social standard of Christian ethics. Here and there certain gifted persons have become links in the golden chain of sainthood that stretches across the centuries from Stephen to Grenfell. Unable to achieve this high degree of personal perfection, multitudes of people are nevertheless influenced by the Christian ideal.

New Factors at Work

Unfortunately, this character bent has not been broad and deep enough to guide the world toward cooperation, security and peace. After nineteen centuries of ecclesiastical activity men are still unable to integrate their lives around the mind of Chirst. Such integration on the part of the Christian generations would long since have resulted in the City of Goodness where the supernal will of God is given free expression. Today we are about to be destroyed physically and culturally because we lack the spiritual sensitiveness and strength to see and work for the City of God. Our spiritual capacities are unexercised and undeveloped. Death is stalking for us on the corner. Can we beat him to the gymnasium where recovery may occur?

The other factor in our new awareness of need has resulted from our discoveries and experiments with worship. Twenty years ago we began to consider the nature and psychology of divine worship. Such men as Dean Sperry, Dr. Von Ogden Vogt and Professor James B. Pratt pointed out the objective quality of worship. They assured us that both in history and in contemporary experience the best worship had a primary objective reference. The true worshiper did not say, "I will go to church to improve my personality and strengthen my character." He said, "I will go to church to glorify God and enjoy him forever." Later experimentation confirmed the original observation of these liturgical scholars. The best worship today is ordered upon an objective basis. Indeed, it may be defined as the adoration of God, the contemplation of his imperative will and the dedication of self to cooperative activity with him.

Spiritual Exercise

Many devotional practices and services do not come within this category. These are the practices with a subjective reference that try to bend personality into the Christian pattern: theme services that try to strengthen character around such goals as loyalty and courage; evangelistic services that seek a paroxysm of the soul and a rerouting of its energies; simple meditation, Bible reading and prayer around personal goals of Christian living. Emphasis is upon self rather than God. Activity may be described as exercise rather than adoration, which is more akin to aesthetic experience. Such devotional practice may be distinguished from worship by the term spiritual exercise.

Today we are beginning to see that such spiritual exercise in an appropriate gymnasium is just as necessary for the development of Christian personality as is physical exercise in the local "Y" for larger biceps and bigger chest expansion.

If you choose, this may be considered in aesthetic rather than in spiritual terms. Worship is comparable to the aesthetic experience, while spiritual exercise is like the creative experience. You may go to the gallery to admire the artist and to enjoy the picture. This is the experience of beauty. It may stimulate you to creative effort, but it does not make you an artist. If you want to become an artist you will have to exercise in the atelier with the hope of developing increasing skill in your pattern forms of expression. In like manner you go to church to glorify God

and enjoy him forever. You may even be moved to dedicate yourself to cooperative activity with him. But it is only when you exercise in the spiritual gymnasium that you begin to secure some Christian integration of your life.

A Hope, Not a Reality

After all, the Ninetieth Psalm expresses a hope rather than a reality. "Lord, thou hast been our dwelling place in all generations." Few of us have such a personality bent that we may say that in God we really live and move and have our being. This is because we do not bend the personality in the divine direction through spiritual exercise that can transmute this profound hope into satisfying reality. Only when we live in God will our pattern forms of personality become Christian. Only then can we hope for significant social progress.

We must seek an expansion or a dilation of spiritual consciousness that will make possible such life with God. This dilation is achieved through empathy, which is at the basis of all spiritual exercise.

Empathy is the word for an important transaction between two personalities. Rollo May describes its use in personal counseling as the attempt of the counselor to think and feel his way into another personality, so that he may not only understand it but also share its pain and joy and need. This process of penetration is at the basis of personality change. Both counselor and counselee are affected.

This gives us insight into the true nature of spiritual exercise. The worshiper dilates his consciousness until he knows more of the hope and will, the pain and joy of God than he did yesterday. Tomorrow he will secure greater expansion. Day after day as his own consciousness is fixed upon God his whole personality bends in the divine direction. The ragged ends of his life are tied around the mind of Christ. Persistent instinctive expression that is selfish, such as anger, is brought more and more to serve the dominant purposes of him whose dwelling place is the Lord. Spiritual rebirth occurs and Christian maturity is achieved.

How Is Spiritual Enlargement Gained?

What are the instruments of this empathetic process? How is the dilation of spiritual consciousness achieved? What goes on in the spiritual gymnasium? How is the personality changed through proper exercise? To ask these questions is to begin the search for an adequate example. Such a search leads directly to Jesus who learned the reality of the Ninetieth Psalm through the techniques of empathy. So complete was his sharing of God's life and the bent of his personality toward God's will that the evangelist reported him as saying, "I and the Father are one." How did Jesus do this?

One method he used was that of the retreat. Sometimes these retreats were made alone and sometimes in company with others. Several characteristics distinguish these retreats of Jesus, such as flight from the pressing human situation into the out-of-doors, prolonged concentration upon the problem at hand, the bent of his whole being toward God's immediate will, and then the quick, joyous return to social activity for the concrete expression and accomplishment of the divine will.

This suggests a method of spiritual exercise for us. Protestants are already using the word "retreat" for a multitude of varied activities. Not all of these meetings are retreats. The ecclesiastical superior who summons his clergy to a retreat and then uses the occasion for essay reading by various brethren with discussion following and plenty of district or conference business to boot, has missed entirely the retreat experience. Undoubtedly these meetings are salutary, but let us not call them retreats.

The setting for a retreat is very important. Going primitive is always a mistake because one is then body-conscious. This frustrates prayer and empathy. One must be physically comfortable to the point where one is no longer aware of minor body needs.

True Religious Retreats

A cottage or a church in a beautiful natural setting away from the city's noise is best. Some day we will build Protestant retreat houses in such places. If the official mind is too occupied with important ecclesiastical business to initiate such houses, lay orders within the church may do so. These houses will be built where men can hear the cascade of a waterfall, the wash of waves against the long arc of the beach, the soughing of wind in the pine tops. Flaming skies, sweeping horizons, moon-drenched earth and the dark silhouettes of poplar and pine will comfort the eye. These natural stimuli have the power to encourage the right train of associations and assist in the expansion of spiritual consciousness. Of course, the house will have a chapel with candle-lighted altar.

Retreatants assemble for various purposes: for critical self-examination and repentance, for developing strength and insight to face a specific crisis, for new perspective and divine insight regarding the work of the year—such as a group of church school workers—for rest after labor and the renewal of faith and will.

The retreat master plans the day or week end accordingly. If he is wise in the ways of the Lord, he will not throw the soul back upon its own resources too quickly, but will begin with some broad, corporate act of adoration, such as a litany andante, or the holy communion. The day then alternates between the pointed addresses of the retreat master, the periods of silent meditation and the acts of corporate prayer. The retreatant thinks and feels his way into the dwelling place of God.

For maximum spiritual dilation a retreat ought to end with a conference. The various forms of mysticism are selfish and incomplete unless they end in ethical regeneration. After the new insights and rerouting of emotion that result from a retreat, men are ready to confer about the practical steps necessary to conserve these new values. After the retreat proper, discussion is in order. A program of personal and social action is established. The subjective mystical experience and empathetic relation to God initiated by the retreat pattern is never really fulfilled until it results in objective action somewhere in the community. True mysticism results in ethical achievement. This is the final goal of the retreat.

Jesus used many other forms of spiritual exercise which we can and need to adapt to the spiritual gymnasium of today. Matthew records Jesus' personal use of visual images at the baptism and the temptation. Very revealing also are Jesus' words reported by Luke when the seventy disciples returned from their preaching mission, "And he said unto them, 'I beheld Satan as lightning fall from heaven.'" In a sense some of the parables, such as that of the sower, may be thought of as a devotional use of visual images, for they must have originated as pictures in the imagination.

Pictorial Stimulation

Catholic Christianity has always known the value of the pictorial stimulus in directing the train of religious associations; hence the ikons, stations, murals, medallions and other pictorial devices. We would do well to adapt this natural method used by Jesus and the church to our contemporary situation.

I shall never forget the day when a fine photograph of the dawn helped me to experience this religious empathy. The first light of the morning was bringing into bold relief the dark figures of rock washed by the primal sea. My mind and emotions moved from that picture to the creative will and act of Eternal God, alive yesterday . . . and today . . . and forevermore. . . . Oh blessed, renewing experience! I sought other fine photographs and found through the use of visual images a new and helpful exercise for my spiritual gymnasium. Here is a method, sensitive to contemporary need, which will be used more and more.

Jesus also used various methods of contemplation and free colloquy with God. In many different ways these methods can be adapted to the modern spiritual gymnasium, thus providing the human spirit empathetic processes which enable it to find its dwelling place in God. Every local church ought to adapt to its constituency Wieman's method of worshipful problem solving. People need to be trained in the use of this helpful spiritual exercise.

Every local church ought to provide for its members such instruments of spiritual exercise as two recent books: *Living Prayerfully* by Kirby Page, and Bishop Cushman's excellent pocket prayer book. Kirby Page provides materials for a hundred days of spiritual stimuli and exercise, which through the empathetic processes of awe and adoration, praise and thanksgiving, contrition and confession, aspiration and commitment, petition and intercession, communion and fellowship and social action develop Christian personality. Bishop Cushman's book may be used upon awakening and carried around through all the day to refresh the spirit during a bleak and empty moment. I have used and prescribed these books with most happy results.

Throughout Protestantism each local church must now become a spiritual gymnasium in which men may use the character-personality techniques of the church, and thus come to live with God and to build a world "having the glory of God."

Making a New Britain

By Albert Viton

"IS BRITAIN going communist?" I am constantly asked. "Is it going socialist? Are not the stringent war controls driving Britain into the fascist camp? Or will there be return to Baldwinian normality after the war is over?" The answer to these questions is that they are all widely off the mark. I do not know, no one knows, what type of social organization will emerge in Great Britain at the end of the war. But this much is certain—it will not fit comfortably into any of the standard patterns, and it will be as British as cheddar cheese.

What this means is that no sharp social revolution is taking place or is likely to take place. This war is not bringing about an abrupt break from the past any more than did the last one. In fact, none of the outer trimmings of the old order are being touched. A peer of the realm is still an object of respect, if not of veneration; the House of Lords sits and debates, although its direct influence has probably still further declined since September 1939. At heart Britain remains conservative, and I will not be in the least surprised if the Conservative party is returned to power at the first election after the war.

There has been no transfer of power from the hands of one class to another, nor do I believe that there will be. The Labor party exerts a considerable amount of influence in the present government, but it is not prepared to place itself at the helm. Its leadership is not only conservative but—a fact which is certainly no less important—it is not noted for administrative ability. The intellectual level among Labor's leaders is rather low. The few really able men in the party are without much power. The classes which constituted the British government until the outbreak of the war have nothing to fear as long as its present leaders retain control of the Labor party machine.

Yet it is a gross error to imagine that there will be a return to pre-war conditions in England. The conspicuous absence of dramatic, attention-arresting revolutionary developments should not mislead the American public to believe that the war has had no more effect on Britain's stolid social organism than it has had on the slow-moving Thames. Changes of far-reaching significance have been taking place. But they are coming slowly, quietly, in piecemeal fashion as the need arises. In other words, they are coming in the traditional British manner. No Locke or Burke has yet appeared to give logical meaning to the new developments or to enshrine the emergent results in a stately structure of theory. At the moment the

British are too busy coping with immense and endless problems to bother much about theory.

The chief characteristic of the new social organism—or political structure; call it what you will—is that the state is destined to play a far larger role than was considered prudent under the liberal dispensation of the pre-war days. The exigencies of war have forced the government to assume effective control of nearly every branch of economic activity as well as of a large number of the public activities of all citizens. Every industry is now operated under government direction or control; the working hours as well as a large part of the leisure time of every citizen are often managed by the state directly or otherwise. A man's home is no longer his castle, and the state has taken vast powers over a man's farm or a man's factory. Inefficient farmers have found themselves dispossessed by the order of certain authorities; thousands of factories have had to close their doors since last summer.

No Totalitarianism

Yet—and this is of crucial significance—the vast extension of the authority and activities of the state has not been accompanied by totalitarian tyranny. The British government has almost as much authority as the nazi regime; legally Mr. Churchill could establish a fascist regime tomorrow; yet the fact is that there has been no serious diminution of the extent of personal liberty. In fact, the only thing a man can still call his own in Britain is his soul—but his soul *is* wholly his own. Even more so, I believe, than in the years of peace.

This paradox is important and highly instructive. It shows, first of all, that a democratic government can extend greatly its fields of authority and activity without requiring a simultaneous surrender of the traditional political liberties of the individual. How far the process can be carried without infringement on personal liberty still remains to be determined; nor will conclusions drawn from war experience necessarily hold true for normal times. Yet it has already become amply evident that in a democratic community which is seriously determined to preserve personal freedom government control of economic affairs can safely be extended far more widely than had been thought possible. Second, experience has shown that free industry is neither as enterprising nor as efficient as had been asserted, while government is not necessarily as stupid and inefficient as most people thought.

These lessons, learned painfully and hesitatingly during the first two years of war, will not be forgotten. They will influence powerfully the post-war organization. And this regardless of which party is placed in office. The Conservatives will no more be able to disregard the war experiences than the Liberals or Laborites. In fact, if there has been no upsurge of mass protest against the Conservatives it is because the latter are conservative, not reactionary. I am speaking, of course, only of internal policy. Colonial and foreign policy is a different story.

Much more space than is placed at my disposal would be necessary to analyze the vast ramifications of these conclusions I have outlined in all spheres of social and economic activity. Here I want to deal only with one aspect, as it affects social services and the economic well-being of the British masses. Britain had of course developed a vast network of social services long before the outbreak of the war. There was a state system of unemployment insurance, of accident compensation, of old age pensions, state housing schemes, and a great multitude of assistance and health services. This network of social services was set up and running in high gear long before government in this country accepted any responsibility for the welfare of the individual.

Effect on Social Services

The various services did much to raise the standard of living of the working classes. Careful studies have shown that during the past twenty years the *rate* of progress has been greater in Britain than anywhere in Europe. Measure this progress by whatever yardstick you please, whether from the point of view of food consumption, or housing, or health services, or education, and the standard of the British working class will be seen to have risen enormously during the past score of years. Real wages are now more than 30 per cent higher than they were in 1900; infant mortality has fallen by two-thirds. Yet in spite of all improvements the condition of the British working class is still deplorable and shameful.

And the war has aggravated the misery of the working population. Equality of sacrifice has so far remained an ideal rather than a fact—perhaps inevitably so. Wages have risen, but not as quickly as prices. High quality foods have moved completely out of the range of the ordinary working class household. And the poorest sections of the population have been the greatest sufferers from the merciless nazi bombardments. It is not only that the nazis have directed their heaviest raids on the overcrowded, congested working class areas; it was not sufficiently realized at first by the authorities that the plight of a dockhand who has been bombed out of his slum dwelling is much worse than that of a resident in the exclusive sections who has suffered a similar fate. The former has neither a bank account nor another house on which to fall back.

New Attitude Toward Poverty

Confronted with these immense social problems the Chamberlain government at first tried to solve them in the traditional British manner—by doing nothing. But the progress of the war has had a profound effect on the authorities. It is not only that, perhaps for the first time in British modern history, energetic and really comprehensive efforts have been made to cope with problems as they arise; more significant still, the whole attitude toward poverty has been changing. Briefly, it is now realized that, given proper public or state supervision and direction, the problem is not an insoluble one. All evidence points to the conclusion that this idea will form the foundation of the post-war social reorganization.

A good beginning has already been made, in spite of the almost incredible war difficulties. The basic difficulty of course has been that with the war absorbing 60 per cent of the national income there have simply not been enough consumption goods to go around. But the policy of the government has been to secure as equitable a distribution

of available goods as is humanly possible. I think that in this the British have not been wholly unsuccessful. Milk and other vital foodstuffs are now rationed according to need, not according to ability to pay. Special and unprecedented efforts are now being made to secure a healthy diet for all schoolchildren.

The growth in social services for children is indeed one of the remarkable developments of the war. The health ministry has constructed hundreds of full-time nurseries in villages, and reports indicate that these institutions leave very little to be desired in the way of comfort and attention. The evacuation schemes for older children have also been of inestimable benefit. Many a cockney child had to wait for the outbreak of the war before getting a vacation in the country. Excellent youth hostels have been established and, significantly enough, they have been built to last not only for the duration of the war. Those services, the House of Commons has heard more than once, have come to stay.

More significant still are the comprehensive social programs now being put forth, even in traditionally conservative circles. The demand has arisen for the establishment of a national minimum standard of living consonant with the needs of decent, healthy and creative living. Probably the state will have to accept new responsibilities with regard to unemployment. Higher unemployment benefits are no longer the demand; the problem now is what the state must do to prevent unemployment and to assure steady work for all citizens willing and able to work. The attitude toward health services is also changing. The demand is now not only for more adequate medical aid for the sick and their families, but primarily for preventive health services and for great public health projects to raise the national health standard.

Still in Blueprint Stage

Hardly a beginning has as yet been made in these directions. At present these and other ambitious social programs are merely in the blueprint stage. The significant thing, however, is that they are being discussed seriously and that special committees have been appointed by the government to study some of these problems. The establishment of the ministry of reconstruction is an indication of the new trend. Parliament has been assured that at least one evil will receive adequate treatment: the horrible pre-war slums in all industrial cities will no longer be tolerated. A modified scheme of family allowances has already been put into effect.

A revolution will not be necessary before these schemes can be translated into reality. Of this I am certain. Most careful observers are in agreement that vast social reforms can and will be carried through under the present social and political system. Ultimately the economic changes will unquestionably reflect themselves on the political and social systems, but the changes will be very slow and gradual. In other words there will be growth, not revolution. Or, if you prefer, the British ruling class is again demonstrating its unique capacity to adapt itself to changing circumstances. But it is progress, whatever your interpretation.

BOOKS

The Anvil and the Hammers

UNDER FIRE: THE CHRISTIAN CHURCH IN A HOSTILE WORLD. *By A. M. Chirgwin. Student Christian Movement Press, London, 5/s.*

THE AGONY through which mankind is moving is today probably subjecting more people to the threat of extinction by starvation, disease, exposure and the multiple violences of war-bred chaos than have ever suffered such perils at any one time in history. It is more than a coincidence that in such an hour the Christian church confronts attacks upon its very existence which have never been equaled in virulence, pervasiveness or power.

This book summarizes the extent and nature of these assaults. With succinctness and clarity it details the struggles which are taking place on a world-wide front to overthrow the church and to substitute for it fellowships and faiths which will make forever impossible the spiritual unity of the race. Without hysteria and with rare insight, the author analyzes the situation which in its totality amounts to a planet-wide uprising against the church. He then gives the grounds for his faith that the gates of this present hell shall not prevail and discusses the price which Christians will be obliged to pay for the church's victory over sin and death. Such a summary is long overdue.

Not a sentence is wasted. The book begins: "The challenge to Christianity today comes, not from the great organized religions of the world, but from a new exaltation of the state." This claim upon the total allegiance of mankind the author studies first in Japan. Carefully analyzing the religious nature of Japanese patriotism, which personifies the state in an emperor who is regarded as divine, he shows that emperor worship represents a challenge which the Christian church cannot evade and with which it may not compromise without losing its soul. "If for one moment religion [in Japan] acknowledges some other allegiance which transcends or runs counter to allegiance to the state, it will be suppressed with utter ruthlessness." On the other hand, if the church fails to assert its own supreme mission, it loses its reason for existence. Against this background he studies the recent state-inspired union of Protestant churches in Japan. This chapter alone is worth the price of the book.

With similar clarity he studies the situation in other countries. In China he sees the Christian movement menaced within by anti-religious forces rooted deep in Confucian skepticism and abetted by the widespread influence of communism. It is imperiled from without by the very real danger of extermination in the huge territory occupied by the Japanese in the east and by the Russian-dominated communists in the northwest. The Indian church he pictures as almost fatally fragmented by inner dissension and gravely handicapped by the burden of its imperialist origins and present connections. Africa presents another challenge in the total disintegration of tribal society under the impact of Western industrialism and political rivalries. There the church faces the problem of creating from within itself a

new and juster social order before the people are carried down to mass extinction in the rapid collapse of their ancient way of life. This must be done against the opposition of powerful forces within "Christian" lands. Throughout the world he sees a resurgence of racism and with candor hunts this pseudo-scientific myth down to its origins in the very lands Christianity has claimed as its own.

The most dangerous challenge to the Christian church he rightly finds in the struggle within disintegrating Western nations to restore their lost social unity and cohesion without reference to ultimate standards of value. Here secularized states seek to impose a complete control over all areas of life, depending for their final sanctions upon the organization of force. Totalitarianism he views as the inevitable consequence of the suffering, frustration, meaninglessness and futility which results. He finds little difference between the communist, fascist and "democratic" forms of totalitarianism, the purpose of all being in the end to wage the wars in which all must sooner or later seek escape from their intolerable inner contradictions.

These absolutisms, Mr. Chirgwin says, are confronted by another of a different kind. "There can be no ultimate victory for any kind of totalitarianism so long as there are men who acknowledge another allegiance and dare to affirm, 'I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son, our Lord.'" He continues, "What the totalitarians seek is to be found within the Christian fellowship." He holds that the church is a supernatural society within the natural order, a universal, not international, fellowship; and the society which alone holds the true meaning of the community which men so frantically seek. "What the dictatorships have failed to see is that the only absolutism which the human spirit will tolerate is a divine one, the only unity which will fully satisfy the heart of man is one that is world-wide, and the only form of society that will be permanently acceptable is one which safeguards both the individual and the group. These three desiderata are fulfilled in the world family of Christ's people."

This book gains rather than loses in importance because it is small. Although it is published in London, it might be republished here and will be if it gets the attention it deserves. It might be possible to read *Under Fire* in an evening, but no reader will forget it quickly. Its ringing affirmation of faith in the church universal provides a thundering echo to the words of a medieval bishop who warned a king who was intending to attack the church: "Your majesty, that anvil has worn out many hammers!"

HAROLD E. FEY.

Books in Brief

TRAINING IN CHRISTIANITY and AN EDIFYING DISCOURSE. *By Soren Kierkegaard. Translated with an introduction by Walter Lowrie. Oxford University Press, $3.50.*

FOR SELF-EXAMINATION and JUDGE FOR YOURSELVES! *By Soren Kierkegaard. Translated by Walter Lowrie. Oxford University Press, $3.00.*

The publication of Kierkegaard's works in English is nearing completion. The chief American contributors to that great and important enterprise in translation have been the late Professor David F. Swenson and Dr. Lowrie. As a general guide to the reading and understanding of Kierkegaard, Dr. Lowrie's introductions are of the greatest value. His profound knowledge of the subject and the clarity of his own mind and style qualify him eminently as a guide to the less informed student in this fascinating but perplexing field. The two volumes now appearing contain six works (including two brief discourses not named in the titles) which were S. K.'s last literary works, if one disregards the controversial pamphlets and articles of his last three years. Dr. Lowrie says that "of all S. K.'s works, those composed between 1848 and 1852 seem to me the most likely to 'do good,'" and that they "represent the real Kierkegaard more truly than do any of the pseudonymous works" of his earlier years, even though they lack the poetical and humorous embellishments which give the earlier works their peculiar charm. Abandoning now the method of "indirect communication" he speaks unequivocally in his own voice with full-throated confidence, but not yet in the somewhat strident tones that marred his latest phase. The works here published belong to that best period.

STRANGERS IN THE VLY. *By Edmund Gilligan. Charles Scribner's Sons, $2.00.*

The Vly is a tiny village in a remote valley in the Catskills. The strangers were three dwarfs and a full-sized companion, all of whom had been connected with the court of Napoleon III and had escaped with their lives and considerable treasure after an attempt on the emperor's life. Mr. Gilligan seems to have had some sort of local legend concerning these sinister midgets—at least as much as Irving had behind his Rip Van Winkle—as the framework for his delightful and flavorsome story. One is pleased to observe that, under the benign influence of the mountains and the Catskill air, these little monsters were transformed into something like benevolent sprites who issued forth from the hidden valley which became their home to perform ministries of mercy to those who were most in need. Mr. Gilligan's limpid prose, his own apparent simple faith in the general outlines of his narrative, and his generous offering of alternative versions, equally implausible to an unsympathetic mind, of the more incredible incidents, should disarm any critic. This is a lovely legend, made into a beautiful little novel.

Books Received

Thoughts on Crucial Situations in Human Life, Three Discourses on Imagined Occasions. By Soren Kierkegaard. Translated by David F. Swenson. Augsburg Pub. House, $1.50. (To be reviewed.)

Something About Kierkegaard. By David F. Swenson. Augsburg, $2.50. (To be reviewed.)

Conquer, A Tale of the Nika Rebellion in Byzantium. By John Masefield. Macmillan, $2.00. (To be reviewed.)

Into the Way of Peace. Edited by Percy Hartill. James Clarke & Co., London, 6/-. (To be reviewed.)

The Christian Has Wings, A Christian Commentary on Democracy's War Aims. By W. E. Sangster. Abingdon-Cokesbury, $1.50. (To be reviewed.)

Facing the Stars. By Grace Noll Crowell. Harpers, $1.00. A new volume of poems by Mrs. Crowell is always welcome. This is her twelfth. Always her thought is clear, her faith undaunted and her words apt. There is a deep serenity in her poetry that is more cheering than cheerfulness.

Our Campaign for the Presidency in 1940, America and the Churches. By Roger W. Babson. National Prohibitionist, 82 W. Washington St., Chicago, $1.00. If it were merely the story of the experiences of the candidates of the Prohibition party in last year's presidential campaign, this would not be very important. Much more significant are the chapters in which Mr. Babson urges upon the churches the duty of making their influence felt on the side of reform in government by getting together for political action. They should, he says, either make the Prohibition

party their vehicle or organize a Church party. It goes without saying that what he suggests is not any form of clericalism but a democratic procedure by which Christian citizens should unite to make their ethical principles effective in the state.

Youth Seeks a Master. By Louis H. Evans. Revell, $1.00. Under a title which boldly contradicts the conventional belief that youth seeks liberty, Dr. Evans groups six vigorous and inspiring addresses. His contact with the problems of youth has been long and intimate. He is now minister of First Presbyterian Church, Hollywood.

This Business of Carving. By Bill Rhode. Macmillan, $2.00. That's what it really is about—carving. Not sculpture, but carving turkey and leg of lamb and rib roast, etc., etc. The author is a gastronomic and culinary expert of international reputation.

The Religious Function of Imagination. By Richard Kroner. Yale University Press, $1.00.

Hippocratic Medicine, Its Spirit and Method. By William Arthur Heidel. Columbia University Press, $1.25. (To be reviewed.)

Bohdan, Hetman of Ukraine. By George Vernadsky. Yale University Press, $2.50. Now that the Ukraine is again in the news, others than patriotic Ukrainians will find interest in this account of the life and work of the "Cromwell of eastern Europe," who was the leader of the rebellion by which, in 1648, his people became, in a truer sense than before, a nation.

Bombs Burst Once. By Granville Church. M. S. Mill Co., $2.00. A novel of adventure in some indeterminate or imaginary Latin-American country.

Grey Eminence, A Study in Religion and Politics. By Aldous Huxley. Harpers, $3.50. (To be reviewed.)

The Morning Star Rises, An Account of Polynesian Astronomy. By Maud Worcester Makemson. Yale University Press, $5.00. (To be reviewed.)

The Pageant of South American History. By Anne Merriman Peck. Longmans, $3.00. (To be reviewed.)

The Complete Poetry and Selected Prose of John Donne and The Complete Poetry of William Blake. With introduction by Robert Silliman Hillyer. Random House, $3.50. (To be reviewed.)

Bible Quizzes for Everybody. By Frederick Hall. W. A. Wilde Co., $1.00. Bible questions of the quiz program sort; easy ones for children (and most adults), and harder ones that may even "stump the experts." The answers are given in separate sections.

CORRESPONDENCE

Lonely Souls Today

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been profoundly impressed, as I am sure many others have, in reading John Haynes Holmes' "Long Thoughts About 1917." Some of the younger clergy whose active resistance to war does not date back to 1917, can nevertheless recall all too vividly some of the events of that period to which Dr. Holmes has referred.

I am a minister in a community where there are a number of young men of draft age, some of them looking toward the ministry, and I am constantly being asked by them, "From your experience, what would you advise us to do? Shall we use our exemption prerogatives as ministerial students and stay out? How can we be sure we are doing the right thing in resisting involvement in actual war ourselves?"

Dr. Holmes is right in stating that the number of ministers who will not participate in war, that is, give it support or encouragement, is undoubtedly greater now than was the case in 1917. But there also remains the cold, stern fact that pacifism in the year 1941 is not altogether popular. There are going to be some "long thoughts about 1941." Is there not present among us today the "gnawing fear, for instance, from which no pacifist escapes, that he may be mistaken in his uncompromising opposition to war"? Indeed, "such loneliness can be borne; it must be borne!"

How well we know that truly great souls of any age are those who "stand true, at any bitter cost, to the Christ they love." I suspect it is relatively easy for small minority groups, such as pacifists, to develop the martyr complex. Yet that is the last thing we want to happen. But make no mistake about it, there are some "lonely pacifists in their own churches" in 1941—and if they are to be sustained in the "sure and certain hope" that the cause they seek to espouse is not that of an unrealistic fantasy, they are going to need to "reach out their hands and their hearts" to like-minded folk, wherever they may be found.

WALTER HORACE UPTON.
First Congregational Church,
Drury College,
Springfield, Mo.

Spiritual Arrogance?

EDITOR THE CHRISTIAN CENTURY:

SIR: Gratitude is mingled with apprehension as one reads John Haynes Holmes' article "Long Thoughts About 1917." Gratitude for the tender testimony he pays to that noble character, Bishop Paul Jones, for those of us who are not pacifists and who do not find in pacifism the answer to the tremendous questions of the hour still wish to keep our spirits supple and long-visioned, and our minds open and understanding of those who differ with us.

But I am troubled by Dr. Holmes' utterances. I can well appreciate the communion of soul which has drawn pacifists together from the harsh years of 1917-18 to the present hour. The moment, however, that this centripetal force, uniting pacifists in a bond of understanding and common endeavor, becomes centrifugal in its tendency to such an extent that one of its foremost exponents can speak of their finding together "the living church" and in that "church" the one God and Father of all (the quotation marks are Dr. Holmes') and can speak of "organizing a one, all-inclusive church" with "a mission for mankind" and of pacifists already being "one body"—the moment that a cause progresses into a creed and then into the outline of a congregation of saints, it is time to take alarm. For this is not unity. It is disunity, a separatist tendency that may have dire results, however sincere and splendid its motivation.

All honor to Paul Jones and those who like him would pay the price of their devotion to an ideal. We do not wish to add one thorn of condemnation to their crown of martyrdom, for of all martyrdoms the rejection and possible scorn of one's own fellow believers is the hardest to endure. However sharply we differ, we wish to preserve unimpaired the fellowship of the saints. But for a leading pacifist to claim, by imputation and by allowable inference from his statements, that those who take the pacifist position are set apart spiritually from those who do not take such a position and have a claim to elevation of purpose and clarity of vision denied the rest of us, to the extent that they form an actual if not an organized "body" within the great body of the church universal, is to succumb to a spiritual arrogance that threatens our common faith.

Dr. Holmes is too great a spirit consciously to intend this, but his spiritual and moral dialectic admits of no other interpretation.

ELLIOT FIELD.
Presbyterian Church,
Dover, Del.

Changes Needed in Army

EDITOR THE CHRISTIAN CENTURY:

SIR: Oswald Garrison Villard's article, "The Military Outlook," is very interesting. I desire to mention three proposals which I am sure would meet the approval of Mr. Villard.

One is the need for a cabinet minister of defense to aid the chief executive in inspecting and in determining the relative efficiency and progress of three co-equal armed defense branches

—the army, the navy and a single air corps. This is done in Britain, Germany and twenty other countries.

Another important matter is the great need for legislation requiring our army officers of all grades to be promoted by merit. All the armies save only our own and all the navies have such a system of selection. I recollect training in a great southern camp a regiment that I fought in all our major battles in France. Routine visits of inspectors caused the relief and demotion of all the generals in the camp—four in number. Promoted in France to brigadier, I went to my new command. I was obliged to send away two of the three colonels in my brigade. I had never seen any of them before. The war department had sent me in my training period four lieutenant colonels or majors none of whom I had known. Though much needing two field officers, I was unable to get from any of the four much aid. I had to send them all away in turn. I went into battle at Chateau-Thierry without a field officer.

A third subject is that all the privates, corporals and sergeants in a machine army should be educated men. Schools ought to be established at all camps and army posts, with trained civilian teachers. Secretary of War Newton D. Baker established schools for the new regular army which followed the demobilization of the World War army. Unfortunately Mr. Baker's successor abolished the new schools.

I am unable to understand the fears of some editors about the morale of our new army. One gloomy editorial says: "Here are a million and a half young men who have been torn away from the roots of their daily lives—farmers, clerks, mill hands, garage mechanics, students—and set down into a strange routine and a new mode of life. They look back on a broken past and forward to an uncertain future." My experience of 47 years in the uniform indicates that a great many of these young men left modes of life that were dreary and dull. I believe that these young men are as a rule keenly interested in learning the new mode of life in their army training. I am sure those who may not be interested in their new mode of life are sustained and buoyed up by the realization that their country needs their services as soldiers in the present crisis—duty, honor, country.

New York, N. Y. WILLIAM C. RIVERS,
Maj.-Gen., Retired.

Puzzled Preacher

EDITOR THE CHRISTIAN CENTURY:

SIR: Is the Protestant ministry being jockeyed into a position of endorsing or capitulating to the pressures of war intrigue? Recently I was circularized by the *Protestant Digest* to sign a "Protestant Churchmen's letter to the President of the United States" endorsing his current policies. By and large the enclosures which came with this appeal were an attempt to whitewash Russia's religious situation and to find in war collaboration a wedge for Christianity. Such sentences as these stood out to me in the letter to the President which I was urged to sign "by return mail": "Freedom must march, and immediately and energetically. For the sake of pity it must purge itself of pity. We know that this is your desire. We want you to know that we ask nothing but immediate action to the end that freedom may march on its enemy, and that it may march from Washington. . . . Whatever sacrifices you may lay upon us we shall more than gladly accept."

In my opinion here is the most blatant propaganda intrigue applied to the ministry. I happen to be one who will not give a blank check from the ministry to the President, and I resent any steam roller moves to bring about a reversal of Christian opinion. A more important fact, however, about this appeal for signatures is that it came under the letterhead of the *Protestant Digest,* listing well known Christian names as the contributing editors and editorial advisory board. The inescapable implication is that these respected leaders of Christian work have given here tacit approval and recommendation to Protestant churchmen to call on the President to go to war. You can imagine my astonishment, and shall I say shock, to see such names as those of Bernard C. Clausen, Edwin McNeill Poteat and Miss Vida Scudder. There are other names included which also cause wonder. Who could read Poteat's recent book, *These Shared His Cross,* and then reconcile any implied support of such a circularization among Protestant churchmen?

Indeed, I would seriously ask for some clarifying statements on the use of names like these, that we may know whether they have actually joined in this recommendation to go to war or have been used as a means of subterfuge in jockeying Christian opinion.

First Baptist Church, BENJAMIN F. GARMER.
Beloit, Wis.

Dissenting Opinion

EDITOR THE CHRISTIAN CENTURY:

SIR: Just last night I found time to read the issue of October 8; the issue of the 15th must wait. Your editorial, "The Chaplain's Parish," says many things that need to be said, but are not some of your statements pious hopes, rather than facts developed by study of the actual situation? I find: "Desperately in need of friendly understanding and tactful guidance." Nothing less than "desperately" will express the need of these boys. "Tremendous opportunities" to use "the rare talents which this exacting form of ministry requires." Underline ministry. "The Christian Century does not like the present chaplaincy setup." Neither do I. Nor do I know of any thoughtful Protestant Christian who does. "The churches have never accepted their obvious responsibility for devising and supporting a different system." I can add nothing to that statement. The responsibility is quite as obvious as the responsibility for Christian ministry in Korea or the slums of New Orleans. The churches must devise, support and control the system of Protestant chaplaincy if it is to be a Christian ministry.

It is when you start to discuss the qualities of the present chaplains that I must part from your company. The chaplain "exhibits the Christian virtues and graces." I have acquired my ideas of the Christian virtues and graces from 43 years' association with lay and clerical members of the Methodist and other Protestant churches. I find few such virtues and graces in the chaplaincy. "They [the chaplains] are carefully selected and well trained men." Not in the 35th infantry division. ". . . real function for the chaplains . . . is being effectively performed." Not in the 35th infantry division.

The chaplains have been doing their job as well as the line officers have been doing theirs. But the army recognizes the incompetence of line officers, and is doing something about it. In this division there have been relieved from command one major general, two brigadier generals, four colonels, and numerous lieutenant colonels, majors and lesser fry. Who will remove the chaplains and replace them with ministers who will really perform the "functions of the chaplaincy" if not the churches who recommend and sponsor them?

161st Field Artillery, JOHN W. CARROTHERS,
Camp Robinson, Major.
Little Rock, Ark.

Any More Information Wanted?

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you kindly tell Quintus Quiz that in my childhood in England I heard my mother sing, "Tommy, make room for your uncle." The theme was not, as he thinks, a rich uncle. The song-story is that of a woman traveling on a train, and meeting an old flame; she tells her little son that this handsome stranger is his uncle, and the chorus goes:

Tommy, make room for your uncle,
There's a little dear,
Tommy, make room for your uncle,
I want him to be near;
You know mama has got a bun
And she will give it to you:
So be a good boy and don't annoy,
Make room for your uncle, do.

Chippewa Falls, Wis. GEORGE H. WILLETT.

NEWS *of the* CHRISTIAN WORLD

Bishops Lead Trend to War

Hobson and Cannon Outspoken for Entry — British Commission Evicts Tenants—Miller Becomes Editor

(Correspondence from Washington)

WASHINGTON, D. C., Oct. 17.—This country would long since have been at war with Germany if certain bishops could have their way. Bishop Henry W. Hobson of the Episcopal Church led the "Continental Congress for Freedom," in a two days' discussion of war issues, the outcome of which was the adoption of a resolution asking for immediate repeal of the Neutrality Act. Some of the 400 who attended the Washington hotel meeting wanted to go even farther and insert an immediate war declaration clause, but this amendment failed to carry.

* * *

Cannon Rebuked for War Advocacy

Another militant bishop, whose pen if not his voice has been active, is James Cannon, Jr., of the Methodist Church. In an open letter to Secretary Hull, the bishop reiterates his belief that the secretary "should use his great influence with the President and Congress to secure a declaration of war against Hitler and his fellow monsters." Bishop Cannon confesses that his former letter to Secretary Hull, written in May 1940, brought him an avalanche of mail in reply. One-third of the replies endorsed his stand, he says, and the other two-thirds denounced him as unworthy to be called a Christian, much less a bishop of the Methodist Church. Repeal of the "cowardly Neutrality Act" and a declaration of war against Germany will in Bishop Cannon's opinion be the clincher that will scare the wits out of Hitler and hasten the war's end. The attitude and language of these prelates somehow sounds strangely at variance with certain statements that come from the lips of Jesus.

* * *

British Evict Firms From Offices

The British purchasing commission now has some 3,000 office employees in Washington. To house such an army they have been taking over, through purchase or rental, numerous buildings large and small. The latest is the Insurance Building and notices to vacate have been issued to all tenants. The unhappy part of this eviction order is that the evictees have no place to go. Office space is simply not available, with the result that business firms in some instances are finding themselves obliged to move out to residential districts.

* * *

Washington New Seat Of Presiding Bishop

In Dean Noble C. Powell's departure from his post at the Washington Cathedral, this city loses a man who in four short years has greatly endeared himself to his fellow clergymen as well as to all who came to know him. Dean Powell becomes bishop coadjutor of the diocese of Maryland and has already entered upon his new duties. Dr. Ze Barney Phillips, for 17 years rector of Epiphany Church here and since 1927 chaplain of the United States Senate, has been asked to be Dean Powell's successor at the cathedral. No announcement of his acceptance has yet appeared. Henry St. George Tucker, presiding bishop of the Episcopal Church, was recently installed at the cathedral, in his new seat of authority, which has been transferred from New York to Washington.

* * *

Beer Garden Concerts Attacked

Is symphonic music more delectable when washed down with beer? The managers of the National Symphony Orchestra seem to be of that opinion—or possibly the experiment of "pop" concerts is undertaken with an eye on gate reecipts. At any rate this orchestra, of which the capital city was beginning to be justly proud, has descended to a beer garden status, it would seem. They have been giving a series of popular concerts in Riverside Stadium to the accompaniment of clinking beer glasses, and many church-going music lovers regard it as a distinct lowering of standards. The practice has been attacked by the W.C.T.U. and the International Reform Federation.

* * *

And So Forth

Raphael H. Miller's resignation from National City Christian Church to accept the editorship of the *Christian-Evangelist*, published in St. Louis, meets with universal regret here. Washington feels that it can ill afford to spare him, but demands upon his strength had become so great as to make the relinquishment of his present burdensome pastorate necessary.

Gipsy Smith, still vigorous at 81, begins a two weeks' preaching mission at the First Congregational Church.

No successor to William R. Barnhart, who leaves the post of secretary of the Washington federation of churches to return to his teaching post at Hood College, has yet been found. Until a permanent encumbent can be discovered, Worth M. Tippy is filling in.

Mrs. Lawrence Shepard is the new general secretary of the local Y.W.C.A. It is an important post and more so because of the tremendous influx of girls in federal employ.

W. S. ABERNETHY.

Would Federate Canadian Protestant Churches

The moderator of the United Church of Canada, Dr. A. S. Tuttle, has announced that a movement for the federation of all Protestant churches in the dominion is under way. Archbishop D. T. Owen, primate of the Anglican Church, is said to be sympathetic toward the movement and may bring it up for discussion at the next session of the House of Bishops of that church.

Quakers Growing In Old Mexico

Reorganize Work Under New Leader—Protestants Expand Evangelism—Communists Lose Ground

(Correspondence from Mexico)

MEXICO, D. F., Oct. 11.—When Fortunato Castillo, the saintly Mexican Quaker, died a few years ago, the Society of Friends lost the leader of its work in this country. A time of crisis ensued. The lack of strong leadership became increasingly acute. Unscrupulous proselyters from certain "independent" sects assailed the Friends' meetings and there was danger of complete dissolution. Finally it was possible to secure the services of Francisco E. Estrello, who has been recently appointed secretary of religious education and social work, and has taken residence in Ciudad Victoria, Tampa. Mr. Estrello is a Quaker young man of Methodist training and has very fine intellectual and spiritual qualities. He has won honors in national literary contests. Under his leadership Quaker mission work is gradually regaining strength. A religious education institute was held Sept. 22-28 in Ciudad Victoria, with the cooperation of the Union Evangelical Seminary and the National Evangelical Council. This meeting discovered fine possibilities of development and advance. Domingo Ricart, a Spanish refugee now in England, is expected in Mexico soon. He will take up the work in Matehuala, another Quaker center. With these reinforcements, the outlook is promising.

* * *

Protestants Meet In Tampico

The annual assembly of the National Evangelical Council was held in the oil capital, Tampico, Oct. 2-5, although heavy rain flooded some sections of the city and disturbed communications. Seven denominations, plus the Salvation Army and the Mexico agency of the American Bible Society, belong to the council, representing over 40,000 Mexican Protestants. Fraternal delegates from the Northern Baptist Mission and the Mexican Episcopal Church brought greetings on behalf of the churches not yet affiliated with the council. The Associated Reformed Presbyterian churches of Tampico and vicinity were hosts to the council. In return for their courtesies, the members of the council conducted evening evangelistic meetings. Christian literature exhibits were placed in all the churches. The meeting of the council thus brought spiritual encouragement and a message of Christian brotherhood and cooperation to these churches. Next year, the assembly of the council will go west to the Congregational field in Jalisco.

* * *

Set Up Department Of Evangelism

The outstanding achievement of the assembly this year was the setting up of its

department of evangelism, with Edelmiro J. Espinoza as the secretary. This has been one of the long cherished plans of the council, after the establishment and consolidation of its department on religious education, now well under way. Owing to the council's limitations in financial resources, Mr. Espinoza is undertaking his first year's work on a half-time basis. This has been made possible by the cooperation of the Methodist Church of Mexico, which has agreed to release him for this part of his time. Mr. Espinzoa, one of the outstanding evangelists in Mexico, brings to his new department a comprehensive plan. His objective is to assist local pastors to become their own evangelists and to cooperate with them in the enlistment and training of their lay members for evangelistic work. In this manner, it is hoped, the rate of evangelistic advance may be greatly speeded up throughout Mexico.

* * *

Protestant Refugees Aid Churches

Although prevented by Mexican laws from taking charge of a church as pastor, Claudio Gutiérrez-Marín, Spanish refugee minister, has been kept very busy lecturing and preaching to the churches and other groups both religious and secular. Preaching, it should be remembered, is not considered by the accepted interpretation of the law as distinctive of the ministerial function, from which all non-native Mexicans are barred. Dr. Gutiérrez-Marín is the former pastor of the Spanish Evangelical Church in Granada, Spain. Of Madrid University training, he is a keen theologian and brilliant speaker, possessing those qualities of thought and speech that appeal so much to Latin American audiences. His messages are a rare combination of intellectual force, literary excellency and spiritual power. He has been delivering a series of lectures under the auspices of the Y.M.C.A., conducting evangelistic meetings for the Gante Methodist Church (Mexico City) and addressing the students in public schools. In addition, he has been writing for religious periodicals and for the Union Publishing House. By the services of such men as Dr. Gutiérrez-Marín and other Christian workers in exile, the Spanish Evangelical Church, now almost stifled in Spain, is being kept alive. It is making a fine contribution to the progress of the gospel in Spanish-speaking lands and preparing itself for the day when Spain will be fully open again.

* * *

Government Relaxes Anti-Religious Ban

The sudden resignation of the minister of education, L. Sánchez Pontón, and the appointment to fill this post of O. Véjar Vázquez, have reawakened the expectations for a fundamental rectification of the educational policy of the government. Mr. Véjar Vázquez, who has not been an active politician, is considered to be a strong moderate. One of his first movements has been to undertake the unification of the teaching forces, among whom bitter sectarian cleavages exist and over whom the Communist party still holds a good measure of control. It is hoped that new regulations will continue the sweeping away of anti-religious trends which have been so conspicuous in the public schools.

G. Báez-Camargo.

Plan for United Christian Advance

Protestant Leaders Prepare National Effort—Secure Radio Cooperation —Pastors Discuss Security

(Correspondence from Chicago)

Chicago, Oct. 20.—The commission on educational program of the International Council of Religious Education has spent the past week planning the "United Christian Education Advance." This commission, which includes all the chairmen of standing committees of the council with Paul H. Vieth of Yale as general chairman, is charged with the far-flung program of the council in the interim between the annual conventions of the council. It guides preparation for these huge annual meetings of the council, which come in February. The United Christian Education Advance will be launched Jan. 1, 1942. It will just be getting under way when the International Council meets here Feb. 9-11. By use of the radio and through great mass meetings at the Chicago Temple on the evenings of Feb. 9 and 11, as well as by the conference of leaders representing 40 denominations and 90 per cent of American Protestantism, it is expected that the program will be given great momentum.

* * *

Plan Big Radio Program

Ground breaking for the new program was done in connection with the observance of religious education week this past month across the country. Radio committees were organized in 750 communities in six states and it is estimated that some 2,500 programs were broadcast on Christian education and its contribution to individual and national life. Five nationwide broadcast interviews with Gov. Harold Stassen of Minnesota, J. L. Kraft of Chicago, Senator Lee O'Daniel of Texas, Nelson Rockefeller of New York and J. Edgar Hoover of the FBI have been arranged with the three broadcasting chains. More than 1,800 newspapers along with radio news commentators have been furnished releases and indications are that general use has been made of them. These steps represent largely the work of the new department of public relations organized by the council in preparation for the "United Advance."

* * *

Nation-Wide Conference Series Coming

The commission on educational program decided to launch 149 one-day conferences in leading cities of the country in 42 states beginning in April 1942. These conferences will be conducted by ten interdenominational teams of eight persons each. "United Advance" is a four-year program running from 1942 to 1945 inclusively. It has a threefold aim: in the home, Bible reading and prayer as the center of Christian family life; in the church, faithful membership and improved teaching; in the community, bringing everyone, particularly all youth, into fellowship with

Contemporary Religious Thought

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★

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THOS. S. KEPLER, *Editor*

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PRICES SLIGHTLY HIGHER IN CANADA

some church. Its direction is in the hands of the commission on educational program of the council.

* * *

Morrison to Address Chicago Federation

A committee consisting largely of former presidents of the Chicago church federation and headed by Ralph Wakefield, immediate past president, has been appointed to nominate a secretary for the church federation to succeed the late Walter Raycroft Mee. The committee is to bring its preliminary report to the board of trustees on Oct. 27. In the interim, E. O. Bradshaw, secretary of the department of Christian education, is conducting the affairs of the federation from the office in the Chicago Temple building. The speaker at the Oct. 27 meeting of the federation is Charles Clayton Morrison. He will speak on "Can Religion Be Taught in the Public Schools?" a timely and much debated topic in the city of Chicago in view of the present offer of the board of education to permit religious instruction with credit in the high schools of the city.

* * *

Pastors Confer on Social Security

The department of social service of the church federation has announced a series of conferences between pastors and representatives of the social agencies of Chicago on the subject of the national social security act. This is an effort to have pastors informed of benefits available to their people and at the same time to have pastors register needs which are not met by social agencies, because of either bad administration or lack of provision by the legislature. The conferences will be held on five Mondays beginning Oct. 20 from 1:00 to 2:30.

* * *

And So Forth

On Oct. 16, 1891, Theodore Thomas directed the initial program of the Chicago Symphony Orchestra. Fifty years later Frederick Stock opened his 37th season as the orchestra's only other conductor. When he appeared to direct the program, the audience arose and tendered him a great ovation.

One of the latest and most meritorious of the numerous digest magazines which have been developed in response to popular demand for this kind of reading material is the new *Labor Today* of Chicago. The editors, Harry D. Wohl and Elmer W. Lysen, are newspaper men of wide experience. The magazine makes a definitely Christian approach to its field. It is particularly interested in remaining independent rather than being subsidized by any labor group.

CHARLES LESLIE VENABLE.

Kentucky May Tax Churches for Street Improvements

A ruling by the assistant attorney general of Kentucky, Guy H. Herdman, holds that while the constitution of that state exempts churches from general taxation this exemption does not apply to assessments for local improvement of property. Kentucky churches, therefore, may soon have to pay for their share of street improvements. The same ruling applies to the Y.M.C.A. and similar organizations, but not to schools.

Buddhists Open Seattle Temple

Communicants Are Principally Japanese —Federation of Labor for Unity— Place Huge Defense Orders

(Correspondence from Washington)

SEATTLE, Oct. 13.—World-wide Communion Sunday was generally observed in the Protestant churches of the city. It is of more than casual interest that while Christians gathered at the table of their Lord, a new Buddhist temple was being dedicated in Seattle. This new structure is an impressive brick building costing approximately $100,000 and includes a gymnasium and social rooms. Several visiting Buddhist priests shared in the dedicatory services and many white Buddhists mingled in the throng of Japanese worshipers. Mrs. James Wesley Pratt of Tacoma, said to be the only active Buddhist priestess in the United States, assisted with the services.

* * *

Greene Says Nation's Interest First

While this is being written the American Federation of Labor enters upon its second week of the national convention. President William Green, addressing the convention, has urged every member to "stay on the job" with an appeal reported in these words: "I appeal to every man and woman of the American Federation of Labor to remember at all times and under all circumstances that the national interest comes first. . . . I urge them not to gamble for pennies at the risk of losing everything we hold dear in America." President Green spoke Sunday evening at the Westminster Presbyterian Church. There he is reported to have emphasized that while the problems of the A.F. of L. are principally of an economic nature and those of the church spiritual, they are both concerned with the maintenance of the liberties of the American people and in furthering their well-being. "Cooperation will and shall be substituted for class hatred, bitterness and industrial warfare. A new order, demonstrative of righteousness, must characterize the future relations of employers and employees and this long sought ideal of industrial peace will come." Robert T. McFarlane is minister at the Westminster Church. The most discussed issue at the convention has been the relation of the A. F. of L. to labor leaders accused of racketeering or alliance with gangsters.

* * *

City Gets Huge Defense Orders

The attention of the whole city at this time of year is well centered in the community chest campaign which opens its drive Oct. 23 for a fund of $865,469. This is approximately $215,000 more than last year. Practically all of the increase goes for needs resulting from the emergency defense program. The population of the city has increased about 45,000 in the last year, due to the influx of workers in the defense industries. At the same time this area has received government contracts amounting to more than $1,000,000,000. It is reported that this is the largest per capita amount given to any section of the country. On the basis of increased business and greatly enlarged payrolls, there should be no difficulty in raising the community chest fund.

* * *

Norman Thomas Refuses To Abandon Hope

Those of the ministerial group and others who generally take the pacifist stand in the face of present war conditions were greatly heartened by a recent visit from Kirby Page. He conducted a two-day seminar in a quiet retreat on Bainbridge Island near the city. More recently further encouragement and inspiration came with the visit of A. J. Muste representing the Fellowship of Reconciliation. Norman Thomas, in an address last Sunday evening, repeated his conviction that there is still hope that the nation can be kept from war for he believes the overwhelming majority of people do not want war and the President would not want to lead the nation into an unpopular war.

* * *

And So Forth

On the first Sunday in October F. Paul McConkey began his ministry at the First Presbyterian Church, said to be the largest church of that denomination in America. He succeeded Dr. Mark Matthews whose death occurred in February 1940. A congregation of 2,500 is reported to have greeted Dr. McConkey at the reception following his first service. He comes from the Immanuel Presbyterian Church of Detroit.

Another interesting change in pastorates occurred when E. A. Ramige came to the Green Lake Congregational Church Sept. 1, succeeding there Lincoln B. Wirt who has gone to Pullman, Wash. Mr. Ramige has held pastorates in New England, Idaho and Colorado, but will be best remembered for his ministry in Newton, Iowa, at the time of the Maytag strike. He begins his ministry here in a church notable for its young people's work.

Following the termination of his ministry at Plymouth, L. Wendell Fifield has been succeeded by an interim pastor, Francis Van Horn. Thirty years ago Dr. Van Horn was the pastor when the present edifice was built. He is well remembered and greatly beloved not only within the church but throughout the city.

RALPH V. CONARD.

Morganstern Predicts Jewish Assimilation

The Jewish group in America will disappear as a racial and national entity, Dr. Julian Morganstern, president of Hebrew Union College, Cincinnati, predicted in opening the academic year at that institution, but it will persist as a "distinctive Jewish religious group." "Though we may and must cease to play a distinctive role as Jews nationally, racially and culturally here in America," said Dr. Morganstern, "it does not follow that we must disappear as Jews completely. We will persist as a distinctive Jewish religious group, strong in the measure that spiritual truth is vital and creative in Judaism, and that the Jewish way of life is good for all men, regardless of racial origin, to live by."

Albany to Hear Visiting Britons

Weatherhead and Royden to Speak—Many Churches Expanding Programs —Weekday Education Growing

(Correspondence from Eastern New York)

ALBANY, Oct. 16.—Albany is looking forward to the coming of Leslie Weatherhead and Maude Royden, the great English church leaders, on Nov. 5. The day will be spent in conferences, concluding with men's and women's dinners and a general mass meeting under the auspices of the federation of churches and the Albany ministers. Dr. Weatherhead is to be one of the notable list of preachers at the Christian mission to be held in Troy Nov. 9-16. Other leaders and preachers include Harold Phillips of Cleveland and Miss Ruth Seabury of Boston. Albany churches participated wholeheartedly in the observance of World-wide Communion Sunday. The churches were crowded for the event, which represented the close of religious education week. The mayor of the city, Herman Hoogkamp, issued a special proclamation.

* * *

Gift Dinner for China Relief

Four hundred representative church people assembled for the China relief dinner at Trinity Methodist Church on Oct. 9. The speaker was Mrs. Beatrice Russell of New York whose message made a great impression on the assembly. All the food was donated, so that the entire proceeds of the dinner went to the relief work; this, with other contributions, made up a total of $550. John Davis Hatch, Jr., director of the Albany Institute of History and Art, is general chairman of the Albany committee. The campaign to provide relief funds for China will continue.

* * *

Churches Stage Building Boom

Albany is a city of old churches—old in organization and housed in old historic buildings. The First Reformed Church was organized in 1642 and is now known as the First Church in Albany, Inc. The pastor is M. Stephen James. The present church edifice was dedicated in 1799 and is widely known as the "Two-Steepled Church." In 1939 a splendidly equipped religious educational plant was built and dedicated and in 1940 the old building was completely renovated inside and out. Another old church building that had its face lifted this past year is the historic edifice of the Fourth Presbyterian Church. The present building was dedicated in 1866. Brewer Burnett is the pastor. St. Paul's Lutheran Church made extensive repairs and replacements on the interior of its church edifice this summer in time to celebrate its centennial on Sept. 21. Paul G. Prokopy is the pastor. St. Paul's Episcopal Church, George A. Taylor, rector, is planning a rebuilding project this year, according to which some $30,000 will be expended to provide nine new classrooms, a new kitchen and a new chapel. This church was organized in 1827. Trinity Episcopal Church was organized in 1839. For years it has sponsored a notable social service program in Trinity Institution. Spear Knebel, the rector, announces the purchase of a building to provide additional facilities.

* * *

Council Holds Series Of Conventions

The New York state council of churches with offices in Albany has just completed a remarkable series of conventions, located at strategic centers through the state, and attracting an attendance of some 1,800 delegates. The nearest of these to Albany was the one held at Glens Falls Oct. 1, 2. Others were held at Canandaigua, Wellsville, Malone and Binghamton. The principal speaker at Glens Falls was E. Stanley Jones. For the first time, the conventions attracted such a large attendance as to pay all expenses.

* * *

Weekday Education Growing Rapidly

Weekday religious education continues to hold the spotlight in religious news through the state. A meeting of the committee of the state council of churches at Syracuse on Oct. 14 noted the tremendous demand for supervision and guidance from every section of the state. A special plan of supervisory centers was inaugurated to meet the unprecedented need. T. Basil Young of the state council staff is directing the work. Many communities are expanding their previously established programs. The Albany council of religious education opened its 17th season with new schools for junior high school pupils in the Trinity Methodist Church and in Trinity Institution. In Newburgh 15 churches have resumed an abandoned project under paid supervisors and teachers, using the Albany curriculum.

* * *

And So Forth

On Sept. 28 James Burnett Reid was installed as junior minister of the First Church in Albany. Oct. 1 William H. McConaghty was installed as the new pastor of the Madison Avenue Presbyterian Church. Other new ministers who are beginning their pastorates are Lee Fletcher at the First Congregational Church and John Huber of the North Albany Baptist Community Church.

J. Harvey Murphy of the First Reformed Church of Hudson died on Sept. 19. His had been a notable pastorate of 20 years in the Hudson church. He was once president of the General Synod of the Reformed Church in America.

GEORGE L. CUTTON.

Churchwomen Greet Women of Russia and Britain

A group of American churchwomen has sent cablegrams of greeting to the women of Great Britain and Russia, telling of their admiration at "the defense of their people against Hitlerite invaders," and pledging full support to "the purpose of the President of the United States in putting immediately at your disposal the fullest resources of our nation." Among the signers were Miss Mary van Kleeck, Mrs. Henry Nelson Wieman, Mrs. Henry Pitney Van Dusen, Mrs. Royal G. Whiting, Mrs. Reinhold Niebuhr and Mrs. Stephen Wise.

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Doctors Hear Cry for War

Medical Association President Seeks Belligerency—World Council Is Honored—Churches on Radio

(Correspondence from Minnesota)

ST. PAUL, Oct. 16.—Addressing the 26th annual International Medical Assembly in Minneapolis, Frank H. Lahey, M.D., president of the American Medical Association, criticized the administration's foreign policy and advocated an open declaration of war on Germany. Dr. Lahey called for American participation in the European conflict with men, money and materials. He denounced "the bribery of England and Russia by lend-lease aid . . . to win the war for us." Dr. Lahey, in a denunciatory mood, also called for a merger of the C.I.O. and the A. F. of L., with the retirement of their present leaders to private life. He chided President Roosevelt for his policies toward business and pleaded for a conciliatory attitude in behalf of the national welfare. Dr. Lahey prefaced his address by saying that he spoke as a private citizen and not as the president of the American Medical Association. This correspondent wonders whether the good doctor would have been invited to address the International Medical Assembly if he had been no more than a private citizen.

* * *

Schools Suffer Big Decline

More than 125 rooms in the public schools of St. Paul have been closed this fall. This step is necessary because of the rising cost of labor, fuel and maintenance, according to Axel Peterson, commissioner of education, and Paul S. Amidon, superintendent of schools. The public school enrollment for this year has fallen far short of that of a year ago. The parochial school enrollment has dropped very little, on the other hand. It is possible that many former Roman Catholic public school children are now attending parochial schools.

* * *

Eucharistic Congress Shows a Profit

The ninth national Eucharistic Congress of the Roman Catholic Church realized a surplus of $41,507, according to Msgr. J. M. Reardon of Minneapolis, general chairman of the congress. The congress was financed by the sale of official emblems to Catholics in the archdiocese at 50 cents each. The parish sale of these emblems amounted to $119,836. Gifts, receipts from the sale of banners and souvenirs and from concessions and exhibits totaled $35,010. From all sources the committee raised a grand total of $159,850. The surplus is to be placed to the credit of the Minnesota Eucharistic society.

* * *

'Defense! It's Wonderful'

The depression is over in St. Paul. The office of the employment security division has listed 9,589 persons seeking work as of Sept. 30 as against 25,809 a year ago. Figures for the entire state tell a similar story. A year ago there were 135,000 registered unemployed persons. Today the figure rests at 77,000. Paraphrasing Father Divine, "Defense! It's wonderful."

* * *

Thousands Honor World Council

Two weeks ago two significant ecumenical services were held in the Twin Cities. The Minneapolis service was held in beautiful St. Mark's Episcopal Church and the St. Paul service in the equally lovely House of Hope Presbyterian Church. The speaker at both services was Henry Smith Leiper of the Federal Council. In both services the Lord's prayer was spoken in several different tongues; there was a colorful procession of the clergy and a solemn liturgy of penitence and intercession. About 3,000 interdenominational Christians attended the two services. It was the first of its kind for Minneapolis and the second for St. Paul.

* * *

Students Flock to Marriage Clinic

Paul Popenoe of Los Angeles, director of the American Institute of Family Relations, has been spending the last few days on the campuses of Macalester College and the University of Minnesota. At the Macalester convocation Dr. Popenoe stated that attitudes toward marriage should be developed in the home, the school and the church, that young people are more likely to find the right mates when their circle of acquaintances is wide rather than narrow, and that people contemplating marriage should possess technical information on home finances, on recreation and on sexual adjustment. He was enthusiastically received by the students.

* * *

Church School Takes to Air

Edwin T. Randall of Monticello is directing an interesting new Sunday morning radio program over station WCCO. It is "The Bible School of the Air," broadcast at 8:30. During the week college and business young people from Twin City churches gather to discuss the International uniform Sunday school lessons. Two teams, one representing Minneapolis and the other St. Paul, are then selected for a "Bible quiz" to go on the air. The "quiz" is always on a high plane. This project is being sponsored by the Minneapolis church federation, the Ramsey county Sunday school association and the League of Protestant Women in St. Paul.

* * *

And So Forth

Lloyd L. Jacobson has left the pastorate of Ascension Lutheran Church in St. Paul to become Lutheran student pastor at the University of Wisconsin in Madison.

Miss Viola Carroll is the new director of the Wesley Foundation at the University of Minnesota agricultural school in St. Paul. She will also be a member of the staff of the St. Anthony Park Methodist Church. Miss Carroll comes from Yale Divinity School.

Richard Raines recently began his 12th year as pastor of the Hennepin Avenue Methodist Church, and Morris Robinson has completed ten years of service with the Grace Presbyterian Church.

PHILIP G. MURRAY.

Boston Honors Brook Farmers

Celebrate Centennial of Utopians—Father Says Prayer Saved Child—Mission to Rural Church

(Correspondence from New England)

RANDOLPH, VT., Oct. 16.—West Roxbury, now a part of Boston, recently celebrated the centennial of a social experiment that failed! "Brook Farm," now the site of a Lutheran children's home, is still little changed. A committee representing numerous local organizations, with Ansfred L. Christensen as chairman, utilized the long study of the famous community made by Harold G. Arnold, minister of the First Parish, Unitarian. Prizes for essays on the story were offered in three grades of the schools and were presented at the celebration. Students from the first normal school in America, at Framingham, in costumes of the times, represented the celebrated men and women who were "associates" or visitors in 1841. In song and dance they demonstrated how Brook Farmers "made happiness a duty."

* * *

Cites Influence on Social Reform

Arthur E. Bestor, professor of history at Columbia University, told how Ralph Waldo Emerson, at his first visit in 1841, found the community "a perpetual picnic . . . an age of reason in a patty-pan." But Professor Bestor showed that it was "a sincere attempt to apply Christ's ideal to society," and traced its influence on contemporary thought between 1836 and 1841. Emerson himself changed the topics of his lectures from literature to reform. George Ripley, leader at Brook Farm, was influenced by Orestes A. Brownson, who, studying Owen, St. Simon and Fourier, urged that atheism must not be permitted to claim ideals which were really inspired by Christianity. So the "Articles" adopted set as the purpose "to substitute a system of brotherly cooperation for one of selfish competition . . . by making the acquisition of individual property subservient to upright and disinterested uses." The centennial showed that the experiment is not to be forgotten.

* * *

Father Says Prayer Saved Child

A little child lost in one of our mountain wildernesses crowded war and even baseball news off the front pages of newspapers and occasioned "the biggest mass hunt in the history of New England." Experienced guides marveled that a five-year-old girl could survive such an experience for eight days. The American Academy of Pediatrics, meeting in Boston, inferred that children of today are "unquestionably better physically than 20 years ago." But a front page headline in the *Globe* read: "Father Says that Prayer Saved Pam." Mr. Hollingworth said that "people stopped me on the street to tell me that they said their rosaries that my Pamela might be found, or offered their Jewish prayers. I have letters from all parts of the country.

What is their tenor? Predominantly religious!" (The secretary of Lowell ministers arranged to have prayers in all Protestant churches.) "What but the power of Almighty God could do it?" asked the father. "They told me that my child could not survive." The *Christian Science Monitor* pertinently protests against calling it a "miracle," since, if God's care is real, it is as constant and natural as the sunshine. Even skeptics must acknowledge that the child's freedom from fear and the father's confidence and persistence which made the rescue possible, were due to faith.

* * *

Cardinal's Influence for Clean Government

The article by Jack Alexander in the *Saturday Evening Post*, "The Cardinal and Cold Roast Boston," is significant. My own first-hand acquaintance with inner developments in past decades confirms its essential accuracy. This son of "parents driven to Massachusetts by the potato famines," at the age of 81 holds a unique position of moral and political influence. Its secret lies in "the loose Catholic-Protestant alliance for the preservation of the strict form of civic morality for which Massachusetts is noted." The most outstanding illustration was the defeat of the state lottery by his utterance at the last moment in 1935. Or, politically, his refusal to support Gov. Curley, a Catholic, and his call at the same time for "men of high character in public office." He openly supported Mr. Tobin, when Mr. Curley after his defeat as governor sought re-election as mayor of Boston. The appearance of this article on the eve of a renewed contest between the two men is thought significant.

* * *

Favors Some Non-Catholics For Political Office

Yet, as the article points out, "Gov. Saltonstall, a Unitarian, is serving his second term, and of the 11 men who have been governor since 1911 only three have been Catholics." As Mr. Alexander admits, his eminence is the supporter of a conservative, not a progressive morality. Unlike Bishop Cassidy of Fall River, he did not support prohibition. Labor leaders were bitter over his opposition to the child labor amendment. The anti-aid amendment to the state constitution, which forbids appropriations to "private" schools—the wording being changed from "sectarian" by agreement between Protestants and Catholics in the convention—was ratified at the polls despite the cardinal's attack upon it on the eve of election. The coming vote on a bill to permit physicians to give contraceptive information, forbidden now only in the Bay state, will give another test.

* * *

Christian Mission Goes To Rural Church

The meeting here today—third of five held in as many states by the Christian mission of the New England rural church commission—in the Randolph Federated Church, is symbolic in its setting. In 1905, Christian and Congregational churches here led their denominations by uniting. A conventional "meeting-house" has been transformed by placing the pulpit on the side so that none of its 400 sittings is more than 36 feet from the speaker. So this new type of "revival" seeks to bring the dynamic of Christianity to all life. The state council cooperated in gathering pastors and lay workers from many churches. David Jones of Westminster Choir College demonstrated the deeper meaning and value of hymns and music. An Episcopal rector, Allen W. Clark, and Miss Margaret Teague, of the diocese of Western Massachusetts, told how "rural prayers," by mail and visit, are being introduced into isolated families. Hilda L. Ives is president of the commission. The team of 12 has already brought its inspiring message to gatherings in Sebago Center, Me., and Warner, N. H., and goes on to East Greenwich, R. I., and North Hadley, Mass.

E. Tallmadge Root.

Correction

An item in the correspondence from Philadelphia on Oct. 15 identified Dr. A. Roger Kratz as dean of Albright College. Dr. Kratz is dean of the Evangelical School of Theology, which is on the same campus as Albright College at Reading, Pa.

Bans Punishment In Penal Colony

Attempt to Save First Offenders—Negro Church Grows through Welfare Program—Pacifists Meet

(Correspondence from Southern California)

Los Angeles, Oct. 16.—Rehabilitation rather than punishment is the aim back of a laboratory experiment with first offenders 18 to 26 years of age now being conducted by Kenyon Scudder on a huge farm near Chino. Instead of guards there are "supervisors," all of whom are college graduates. For years Mr. Scudder, influenced perhaps by the redemptive tradition of his famous missionary family, has brooded on how to prevent young offenders from becoming confirmed in crime. He began with the guards, the men who are in hourly association with the offenders,

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training them to be sure of themselves, able to negotiate and maintain their own balance, treating the men under them as human beings.

* * *

Sermon on Mount In Penology

Last summer Mr. Scudder began his training. This autumn he has about 40 supervisors handling nearly 200 first offenders. Every supervisor has been trained in judo, so that he can restrain an "inmate," if ever that is necessary, with the minimum of violence. The emphasis is not restraint. It is going the second mile, reasoning, giving way, trying to agree. By Christmas possibly 300 young men picked from state prisons will be exposed to this new treatment. So far the results are extremely encouraging. If the method proves successful it will be an exciting confirmation of the Sermon on the Mount.

* * *

Kagawa Fails to Meet Appointment

For several years Asiatics of various denominations and non-Asiatics have been intermittently meeting together in Los Angeles for early morning communion and breakfast. One of the most significant meetings was a Kagawa service which the famous Japanese was unable to attend owing to his unexpectedly sudden departure on the Tatsuta Maru. In spite of Kagawa's absence the service was an especially happy one, thanks to the resourcefulness of the host, Baxter Duke, minister of the Avalon Christian Church where the meeting was held.

* * *

Negro Church Serves Large Community

While the Mexican, Filipino, Chinese, Nisei, Issei and Caucasian guests drank coffee and ate their rolls, they were informed of the projects through which this church serves a colored community. In addition to the usual activities, Mr. Duke's fellowship conducts a loan-toy department for neighboring children who, after a period of probation to see that no porcelain legs have been broken, officially sign papers to "adopt" permanently the doll for which they have been responsible. The church provides lunch for more than 100 children in the adjacent school every weekday. Something like 1,000 persons benefit from the day nursery for working mothers that runs from seven in the morning till six at night; the sewing, pottery, woodwork, painting and music classes and other recreational cultural opportunities including the choral group directed, without remuneration, by Paul Johnson. The minister, however, considers the tiny prayer room with altar candles and open Bible as one of the most vital functions of the whole undertaking. Only four years ago he began this work with practically no members. Today there are 470.

* * *

Pray for Peace With Japan

At the next meeting of this interracial group in the Japanese Methodist Church, special attention will be given to Kagawa's cabled plea for prayers for the leaders of Japan and the United States, "to overcome the pending crisis and preserve peace." Some of the local churches are now making contact with the Nisei (American citizens whose parents are Japanese) by inviting representatives to speak at services of worship.

* * *

Pacifists Confer On War

At an early October meeting of the Fellowship of Reconciliation led by A. J. Muste, the national secretary, Albert Edward Day of Pasadena said: "Trying to live near the heart of Chirst, we have to confess our lack of insight and our apparent ineffectiveness. We aren't content with this. We don't want to be part of a cell walled off from society. We have to connect ourselves somehow with the situation over there in Europe where millions are threatened with starvation and oppression." A. J. Muste insisted that pacifism must not be a tool Christians pick up today and lay down tomorrow. It is a way of life, demanding a new discipline of the inner life but also cooperative methods of living together. "Over any considerable period there is no such thing as religious sharing that does not express itself in economic sharing." Unless renunciation of war expresses something terribly positive it becomes individualistic, anarchistic and unfruitful.

* * *

Absolutist Stand Implicit In Situation

"Always in the moment of commitment," Muste continued, "a man has to take an absolute position. He must decide either to lend support to the war machine or not to. If the former he must be prepared to use his Christian influence even as a spy. If the latter he must be willing even to appear a parasite. A Christian pacifist has to be humble. He simply has to try to seek out the will of Christ as he sees it and then act on that. In the moment of commitment he has no right to ask what are the consequences. The consequences do not rest on his shoulders. They have to be left with God. It's a question fundamentally of what a man bets his life on—whether on power primarily physical culminating in the ability to kill, or on the willingness to die and not stop loving. We all have to make up our mind to act on one level or the other."

* * *

And So Forth

Forest Eisenwise has come to work with the American Friends Service Committee in refugee placement. Last winter he was in the Shanghai Friends Center.

Oliver Cummings, for 15 years director of Christian education of the Southern California Baptist convention, has been appointed secretary of the new Baptist youth fellowship of the Northern Baptist Convention.

The new superintendent of the Southern California Congregational conference, Nelson C. Dreier, will take office Dec. 1. During the past two years he has been superintendent of the Colorado conference of Congregational and Christian churches.

John L. Mixon, formerly of Washington, D. C., began his directorship of the church welfare bureau under the church federation early in October. His task will be to coordinate the work of 26 Protestant welfare organizations. The new address of the church federation of Los Angeles is 3330 W. Adams Blvd. ALLAN A. HUNTER.

Catholic Clergy Opposed to War

Overwhelmingly Disapprove Shooting Conflict—Clinchy Proposes Post-War P.E.F.—Pray For Hitler

(Correspondence from New York)

NEW YORK, Oct. 20.—A nation-wide poll of the Catholic clergy conducted by the Catholic Laymen's Committee for Peace voted 91.5 per cent against "a shooting war outside the western hemisphere." Further they voted 90.1 per cent against aiding the communistic Russian government. The postcard ballots were sent to all the 34,000 Catholic priests in the nation and over 13,000, or 40 per cent, returned the cards to the public accountant who audited the replies. A similar poll of Catholic laity is now being considered.

* * *

Solves Dilemma of Aiding Russia

A formula for solving the dilemma of aid to Russia was advanced by Fulton J. Sheen, noted Catholic radio priest, last week. He pointed out that "the Catholic Church makes a distinction between Russia and communism and prays for the intentions of the former at every low mass, universally, while condemning the latter. To obtain the support of Americans, Russia must grant liberty to all who are in concentration camps and prisons because of their religious beliefs and restore church property to religion." He further insisted that President Roosevelt's recent statement on religious liberty in Russia was "ill informed."

* * *

Leaders Propose 'Peace Expeditionary Force'

Returning to the United States by Clipper this week end from a month's study of religious and social developments in England, Ireland and Scotland, three American religious leaders, Everett R. Clinchy, Vincent C. Donovan and Morris Lazaron, respectively Protestant, Catholic and Jew, were feted at a reception and dinner on Tuesday evening under the auspices of the National Conference of Christians and Jews. A "Peace Expeditionary Force" from America after the war to "fulfill the hope of millions for leadership from America in the economic, social and spiritual reconstruction of Europe" was proposed by Dr. Clinchy. Father Donovan reported signs of a "religious awakening throughout the British isles." He also reported an interview with Cardinal Hinsley, in which that Catholic prelate asked Americans to beware that American democracy itself does not degenerate through irreligion into totalitarianism. Rabbi Lazaron stressed the fact that interfaith undertanding was greatly in evidence in Britain since the outbreak of the war.

* * *

Ambassador Commends Christian Missions

At an interfaith luncheon of 500 women at the Hotel Biltmore held in the interests of China relief, Dr. Hu Shih, Chinese ambassador, after expressing the great appreciation of the Chinese people for the aid sent, said: "As an unreconstructed heathen, I wish to pay my respects to all the missionary workers who have aided China during these years of China's war. Many of the missions have lost their property and have suffered casualties in personnel. Their women workers have suffered indignities, physical hardships and misery. But as far as we know, no missionary worker, doctor, nurse or teacher has deserted his post, whether he be a member of the mission for lepers or a medical missionary or a teacher in a mission school."

* * *

Pastor Prays For Hitler

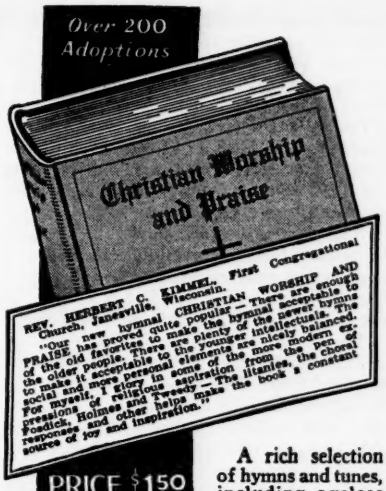
John Paul Jones of Union Church of Bay Ridge, Brooklyn, not only mentioned Hitler in his pulpit last Sunday but he also prayed for him, saying: "Eternal God, we pray for the leader of the German people. Or we pray rather that Thou wilt teach us how to pray for Herr Hitler. Our eyes see only the wrong that is in him and we are not well practiced in our Savior's command to remember our enemies in love, with good will and forgiveness. . . . We ask, how can one that is evil command such devotion? O God, is it that Herr Hitler, like many another leader, yea like all of us, is a strange mixture of good and evil? . . . O God, must the leaders of nations forever seem good to their peoples when they fight against other peoples? . . . O God of love . . . send the spirit of the Prince of Peace upon the commander of the German legions. Show unto him the more excellent way. Restrain the demon of vengeance that clamors within him. Open his ears and his heart to the sufferings of men and women and little children. Reveal to him the treachery of ambition, the false security of the victory of violence."

* * *

And So Forth

A three-day program held at the Baptist Temple, Brooklyn, this last week marked the 75th anniversary of the Long Island Baptist Association.

Alfred Wagg, former Methodist district superintendent of New Jersey, and for 15 years a prominent figure in the Ocean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In the NOVEMBER Christian Century Pulpit

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Walter D. Cavert, secretary of Christian education, synod of New York.
Harold L. Proppe, First Baptist, Hollywood, Calif.
Vere V. Loper, First Congregational, Berkeley, Calif.
David E. Barnwell, First Baptist, Summit, N. J.
Harold A. Bosley, Mt. Vernon Place Methodist, Baltimore.

Ernest Fremont Tittle contributes the Pastoral Prayer.

Halford E. Luccock contributes an article on "Preaching From the Bible."

Editorials on "The Event of the Month," "The Book of the Month" and "A Thought for the Month."

Subscription price: $1.00 to Christian Century subscribers. To others, $2.00.

THE CHRISTIAN CENTURY PULPIT, 407 S. Dearborn St., Chicago

Grove camp meeting, passed away last Thursday at the age of 81.

Plans were perfected last week for the raising of $110,000 by the Protestant Episcopal Mission Society of America.

Frank Oliver Hall, pastor emeritus and minister of the Universalist Church of the Divine Paternity, Manhattan, for 35 years until his retirement four years ago, died Saturday after a long illness.

John T. Ogburn, rector of St. Cyprian's Protestant Episcopal Church, Brooklyn, a large Negro congregation, presented Bishop Larned with a check for $1,100 recently—the profit from a boat ride of 2,500 people.

The Jewish community of New York city mourn deeply the sudden and untimely death of Edward L. Israel, president of the Synagogue Council of America. Dr. Israel, who had worked closely with Protestant and Catholic agencies as chairman of the social justice commission of the Central Conference of American Rabbis, had just resigned his Baltimore pulpit for his new executive position in Cincinnati. He was fatally stricken with a heart attack at his first meeting with his board of directors. He was only 45.

J. Henry Carpenter.

Stanley Stuber Becomes Publicity Director

Stanley I. Stuber, chaplain-consultant at Clifton Springs Sanitarium, Clifton Springs, N. Y., has been appointed secretary of publicity for the Northern Baptist Convention. He will begin his new duties Jan. 1. Mr. Stuber is one of the editors of the *20th Century Quarterly,* interdenominational Sunday school lesson quarterly.

Three Faiths Sponsor Conferences On Consumer Cooperatives

Conferences on the church and consumer cooperatives to be held at Rome, N. Y., and Swarthmore, Pa., will be sponsored by the Federal Council of Churches, the National Catholic Rural Life Conference and the social justice commission of the Central Conference of America Rabbis. The Swarthmore conference is being held this week; the Rome conference is dated for Nov. 17.

Religious Instruction on Released Time Now in 38 States

Approximately 500 communities in 38 states now release public school students for religious instruction, according to a survey just completed by the U. S. office of education in cooperation with the International Council of Religious Education. The number of elementary and high school pupils attending such classes is placed at 164,013 in 357 school systems.

Dr. Weatherhead's Trip Canceled

For reasons of health, the projected visit of Dr. Leslie D. Weatherhead of City Temple, London, to this country has been canceled. Miss Maude Royden, however, is coming, and will open her three-month lecture tour at Portland, Me., on Oct. 22.

New Editorial Board for Episcopal Weekly

Headed by Dr. Frederick C. Grant, of Union Theological Seminary, a new editorial board will assume direction of the *Witness,* Episcopal weekly, with the issue of Nov. 6. The subscription price will be raised from $2 to $3 a year, and the number of pages in each issue increased from 16 to 20. William B. Spofford will continue as managing editor.

President to Pass on Mennonite Cases

Army and civil authorities in Pennsylvania have now passed along to President Roosevelt final disposition of the cases of eight Mennonite c. o.'s from Lancaster county in that state. Appeals of 11 other objectors have been denied by the state draft authorities and they have been sent to work camps. Most of these young men are members of the Bishop Wenger branch of the Mennonite Church at Groffdale, Pa., while a few are of the Amish faith.

'Christian Leader' Goes to Semi-Monthly Basis

Rising costs have forced the manager and directors of the Universalist Publishing House to change the publication schedule of the *Christian Leader* from a weekly to a twice-a-month basis. The subscription price of the Boston paper will remain the same.

Pacifists Launch a Cooperative Farm

Members of the Madison, Wis., Fellowship of Reconciliation have founded a cooperative farm. A tract of 320 acres has been secured near this state capital city. On this two families have already begun the multiple activities of farm life. Plans are under way to establish here also a folk school center, a refuge for families of unemployed pacifists of either foreign or domestic origin, and a center of influence for the fellowship. Just now $2,500 of added capital is needed to supplement the $10,000 which has already gone into the project. Shares of non-assessible stock are offered at $25 each and may be bought in cash or installments. Interested persons or groups may obtain further information by writing Fellowship Farm Cooperative, University Y.M.C.A., Madison, Wis.

Admiral Acts as Lay Reader On Both Sides of Ocean

Admiral Victor H. Danckwortz, an attaché of the British embassy at Washington, is thought to have established something of a record for trans-Atlantic participation in religious services when, on one Sunday, he served as lay reader in St. John's, Washington, the next Sunday in his parish church near Portsmouth, England, and the next Sunday was back again in St. John's. Admiral Danckwortz has been reading the lessons regularly at St. John's, which is known as "the President's church."

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Dr. Jekyll and Mr. Hyde (MGM) Ingrid Bergman, Spencer Tracy, Lana Turner	*Melodrama.* The Stevenson tale of the man who experiments with dividing the good and evil in his nature into two separate individuals, interpreted in Freudian terms.	Effective use is made of camera to produce weird effects and atmosphere. But the psychological implications fail to come off. *Grotesque, morbid.* M
Flying Blind (Par.) R. Arlen, Jean Parker	*Melodrama.* A honeymoon air service gets involved with foreign spies trying to fly bomber secrets out of the country.	Routine melodrama of the "Dick Tracy" type, with impossible feats and hair-breadth escapes. As straight adventure and nothing more, *fair.* M, Y
Harmon of Michigan (Col.) Tom Harmon, Anita Louise, Oscar O'Shea	*Football.* Setbacks lead a gridiron hero to try unethical means of winning games—until he sees the light.	Story is awkward and amateurish. But a real football hero appears, action sequences are thrilling and fine ideals are glorified. *Fairly interesting, particularly for* Y, C
Honky Tonk (MGM) Clark Gable, Frank Morgan, Lana Turner	*Melodrama* in a gold boom town: all about how a gently nurtured girl weds a confidence man and sticks to him through thick and thin.	No real motivation for events except to exploit "appeal" of these stars; ethics displayed are cheap and deplorable. *Unpalatable.*
The Mexican Spitfire's Baby (RKO) Leon Errol, Lupe Velez	*Farce.* What happens when two husbands join in importing a war orphan who turns out to be of World War I vintage.	A stupid story, frequently risqué, always noisy, unpleasant, *inane.*
Norway in Revolt (The March of Time)	*Pseudo-documentary.* First part purports to reveal undercover activity in Norway; later sequences show young Norwegians in training abroad.	The "undercover" portion, almost entirely staged, is given deceiving air of authority by accents of commentator. Final scenes more convincing. *Interesting, but confusing.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: Blood and Sand, Blossoms in the Dust, Citizen Kane, The Fight for Life, Here Comes Mr. Jordan, Hold Back the Dawn, Ku Kan, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, Penny Serenade, Shining Victory, The Stars Look Down.

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White Corpuscles In Europe
Allan A. Hunter.....75 cents

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EDWARD J. KLEIN, Editor

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